VOL. IV No. 9

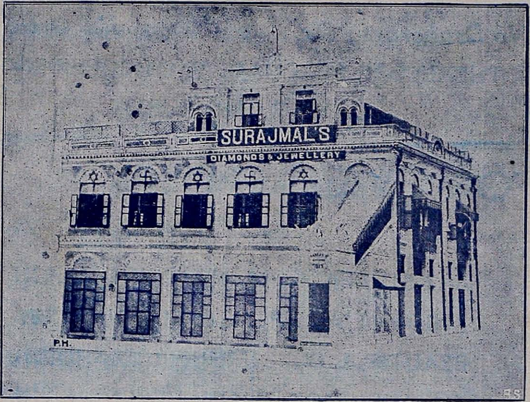
THE SCHOLAR

AN ILLUSTRATED MONTHLY JOURNAL DEVOTED TO LITERATURE, SCIENCE & ART

JUNE 1929

8- JUL 1929
MADRAS

THE MOST POPULAR DIAMOND MERCHANTS & JEWELLERS



313, ESPLANADE, MADRAS

EDITED BY

E. H. PARAMESWARAN, M. A., L. T.

Annual Sub. Rs. 3 Single Copy As. 4

DIAMONDS

GET THEM FROM

A Firm of more than 36 years' standing.

VEECUMSEE CHABILDOSS & SONS.,

112 & 113 China Bazaar Road,

*** MADRAS ***

We Stock only the HIGHEST QUALITY and our motto is ONE RATE

No Brokerage; No Commission; No Discount.

THEREFORE PURCHASE WITH CONFIDENCE

AVOID WORRY & RISK

FOR EVERYTHING IN THE WAY OF

ARTISTIC PRINTING, NEAT EXECUTION,

PROMPT AND PUNCTUAL DELIVERY,

BEAUTIFUL COLOUR REPRODUCTIONS,

ACCURATE BOOK WORK, DECENT GET UP,

BINDING AND RULING OF ALL DESCRIPTIONS AND DESIGNS

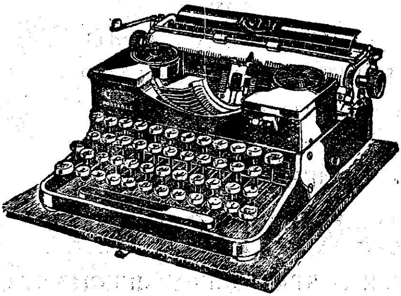
GO TO

Krishna Electric Printing Works,

Big Bazaar Road, PALGHAT

STUDENTS!

Do your home-work on a **Royal Portable.** It makes study easier You can try it and see at our expense.



An Aid to

KEEN AMBITION

For the man or woman who works at home at night, when some of the world's best work is done, the **Royal Portable** is a perfect partner—an able aid to keen ambition.

Possessing all the exclusive features of the master model Royal it weighs but 9½ lbs. In fact so cleverly has it been designed that not one degree of efficiency has been sacrificed to portability.

Send a post card and learn more about this modern portable type-writer.

ROYAL

TRADE MARK

ADDISON & Co., LTD.,

Madras, Bangalore, Calicut, Trichinopoly.

Telegrams: "**CARPAPCOM**" Codes

Telephone: ***No. 3729*** **BENTLEYS A. B C 6th Edn.**

FOR YOUR REQUIREMENTS

IN

PAPER OF ALL KINDS

PRINTING INKS. POST CARDS.

STRAW BOARDS

&

OTHER STATIONERY. Etc.

THE CARNATIC PAPER Co.,

PAPER & STATIONERY MERCHANTS,

1—D Anderson Street,

MADRAS

COFFEE

EMPIRE FRENCH BRAND

IS A BLEND OF PURE COFFEE

with the finest Chicory packed and sold enormously in various size tins from $\frac{1}{8}$lb. to 28 lbs.

THIS IS A HOUSEHOLD COFFEE

AT CHEAP RATE

AND MUCH IN USE IN COFFEE HOTELS

Insist upon your dealer supplying this brand and refuse others which are spurious imitations.

T. STANES & Co. Ltd.,

COIMBATORE

ZANDU'S CHYAVANPRASH

AN IDEAL TONIC FOOD

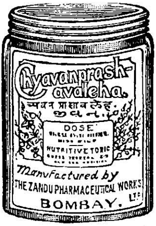
Delicious *Nutritive*

FOR ALL AGES

MANUFACTURED BY

ZANDU PHARMACEUTICAL WORKS, Ltd., BOMBAY 14.

BUILDS BODY AND BRAIN. INCREASES VIGOUR VITALITY



CURES COUGH, COLD & HOARSENESS OF VOICE. NUTRITIVE IN ASTHMA AND PHTHISIS

AN UNRIVALLED

Remedy of Ayurveda for All Diseases of Lungs & Premature Old Age Etc.

Price 1 lb. phial Rs. 2/8; ½ lb. Rs. 1/5; ¼ lb. As. 13 only.

Can be had of: ALL DRUGGISTS & CHEMISTS OF PRINCIPAL TOWNS OF Madras Presidency.

Sub-Agents who sell all our Medicines at our Catalogue Price.

Calicut:- Sheth Haridas Govindjee, Guzaratti Street.
Cochin:- The Malabar Swadeshi Stores Ltd., Mattanchery.
Coimbatore:- Messrs. D. V. S. & Sons, Mill Road.
Cuddalore:- Sree Ram's Pharmacy.
Palghat:- Lingham Stores, Sultanpet.
Pudukotah:- The Anna Chemists, East Main Street.
Pollachi:- The Empire Pharmacy, Kottur Road.
Salem:- Seth Gopaldas Gokuldas, Shevapet.
Tiruppur:- Seth Panachand Devkaran Gandhi.
Trichy:- Sampath & Co., Teppakulam, Trichinopoly.
Vadakancherry:- K. R. Harihara Sastrigal, General Merchant.
Sub Agents Wanted:- Please Apply to The Sole Agents for Madras Presidency.

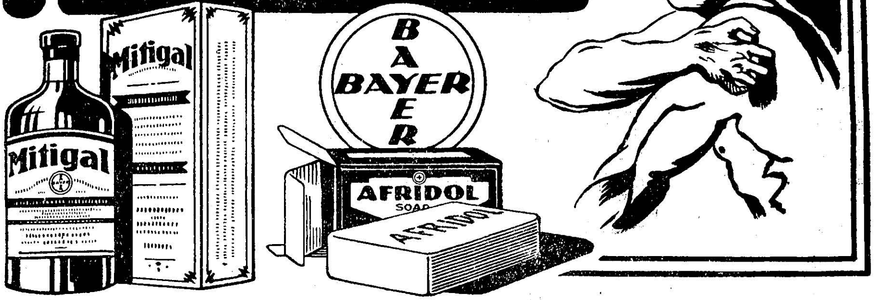
DAMODER & Co.,
90/1 Nainiappa Naick Street,
P. T. MADRAS.

DON'T

SCRATCH!

Life in a hot country like this is invariably connected with some very unpleasant skin troubles--itching and burning sensations, irritations and erruptions of the skin, eczema, mosquito bites, etc. In all these unpleasant irritations of the skin never scratch! It makes things worse than before. Apply immediately

Mitigal



MITIGAL and you will feel prompt relief. In cases of scabies MITIGAL is a specific remedy which makes it unnecessary for you to go to a hospital for treatment. MITIGAL does not stain and does not irritate. Its healing effects are greatly supplemented by washing affected parts with

AFRIDOL SOAP an hour before application. Afridol Soap disinfects the spot thoroughly by destroying all infectious germs and has itself a valuable healing action on all skin troubles of a bacterial nature.

LADIES LOVE FINE THINGS

Mrs. ANNA CHANDI,

M. A. (HONS.)

EDITOR :

The 'SREEMATHI'

KOTTAYAM

Writes :

I used your LODHRA and found it a sovereign remedy for all menstrual troubles. Its sweet taste and free diet add to the pleasantness of using it

ASK YOUR CHEMIST

OR

KESARI KUTEERAM

INDIAN CHEMISTS & DRUGGISTS,

EGMORE, MADRAS

KAVIRAJ B. L. SEN'S

Genuine & Highly Efficacious Ayurvedic Medicines

Chyavanaprasa cures coughs, colds, phthisis and nervous debility (Price per 10 Tolas Rs. 1/4-0)

Superior and Genuine Makaradwaja. The Panacea of Hindu Pharmacopeia (Price per week Re 1—0—0)

Karpurasaba, An infallible remedy for Diarrhoea, Epidemic Cholera. (Price per phial As. 8)

Chandanasaba, a remarkable specific for Urethral Discharges (Price per phial Rs. 2)

Can be had of :

Messrs. A. K. V. & Bros.,

Melarkode Post,

PALGHAT

Messrs. M. S. Bros.,

Puthur,

PALGHAT

Let Jeevamrutham Build You Up.

When you need a thorough building up, nothing will do you so much good as JEEVAMRUTHAM. Every dose of this marvellous tonic enriches the blood, feeds and strengthens the nerves, improves appetite and digestion—overhauling the interior and repolishing the exterior of your entire system. Resolve to be healthy from to-day and let

JEEVAMRUTHAM

(the perfect health restorer) build you up in every manner. It helps every man, woman and child to attend to their work with strong nerves, with alert mind and with full confidence.

Buy a bottle to-day. Rs. 3-4-0 a phial.

OF ALL CHEMISTS or MANUFACTURERS

AYURVEDASRAMAM,

POST BOX 287,

MADRAS

The Premier Nursery of South India

Supplies excellent mango grafts 3 years old. limes oranges, pomeloes, guavas, roses and crotons. 20 sample packets English Flower and Vegetable seeds each sort Rs 2. Do. 10 sample packets Re. 1—4—0 Indian Vegetable seeds 20 big packets Rs 2—8—0. Illustrated pricelist on application from

S. K. I. Khadar Meera Sahib,
F. R. S. A.,
Seedsman. Head Nursery. SALEM

PLANTING SEASON

COMMENCED

Best Plants, Fresh Seeds, Mango Grafts, Fruit Plants

All varieties available to grow in all climates.

Free catalogue. Apply

S. K. I. ABDUL RAHIMAN SAHIB
Nursery Garden,
Salem.

All Varieties of Best Nilgiri Coffee Seeds and Teas

OF

KANAN DEVAN HILLS PRODUCE Co., LTD.

available at wholesale & retail quantities at competitive prices.

Enquiries and moffussil orders promptly attended to.

A TRIAL ORDER IS EARNESTLY SOLICITED.

S. V. Anantasubramania Iyer,
Coffe & Tea Merchant,
Kalpathi —Palghat.

THE SCHOLAR

AN ILLUSTRATED MONTHLY JOURNAL DEVOTED TO
LITERATURE, SCIENCE AND ART.

Subscription Rs. 3 per year. Single copy As. 4.

The Rates for Advertisement are as given below, Payable strictly in Advance

For a year			For single insertion
Rs. 80 a page.	....	....	Rs. 8—0—0
,, 45 for ½ page.	....	....	,, 4—8—0
,, 25 for ¼ page.	....	....	,, 2—8—0

FOR SPECIAL POSITION & ADVERTISEMENTS IN
DOUBLE OR TRIPLE COLOUR

Apply to

The Manager,

"THE SCHOLAR," ***Palghat.***

BUSINESS NOTICE

1. The "**Scholar**" will be published by the end of every month. Complaints of the non-receipt of any month's issue should reach *The Manager, The Scholar* before the 15th of the succeeding month, *quoting the subscriber's number.* Communications not containing the subscriber's number cannot be attended to.

2. Letters requesting change of address should contain the subscriber's old address, the new address and the subscriber's number.

3. Advertisers desirous of effecting change in standing advestisements in any issue, should send revised advertisement copies before the 5th of that month.

4. *The Scholar* does not print any objectionable matter in advertisements and reserves the right to delete or to alter words or phrases which in the Editor's opinion are objectionable.

The Palghat Town Bank Ltd.,

SULTANPET, PALGHAT

(Established 1925)

Share value Rs. 25 payable in 5 instalments in equal sums, i e Rs. 5 with application, Rs. 5 on allotment and Rs. 5 for three calls each. Loans are issued on gold and other solvent securities. **Current accounts** are opened. **Savings Bank** deposits received. Rules can be had on application. The public is requested to encourage our local concern.

K. P. UNNIKANNA MENON, Managing Director.

Telegrams: "CRAYONS"

Established in 1922.

Beware of spurious imitations!!!

THE NATIONAL CRAYON WORKS,

KUMBAKONAM

S. (India.)

Manufacturers of high class Crayon chalks, White and Colours. Billiard chalks, Images of Hindu Gods, Blotters, Pen racks, etc.

Medallists, Certificate holders, Government suppliers, etc.

Awarded **Gold Medal** at the All-India Industrial and Agricultural Exhibition, Poona City, 1927 and at the Educational Exhibition, S. M. D. H. School, Tirupathi, 1928

"FOR CRAYONS"

For particulars please apply to:

The Manager.

K. S. KESAVA IYER,

GENERAL MERCHANT

&

COMMISSION AGENT,

Sultanpet, Palghat.

Students' Requisites:- Note Books, Fountain Pens and all Stationery Articles. A large variety. Best and Cheapest.

Office Stationery:- Papers, Letter Papers, Envelopes, Pen, Pencils and Inks, Writing pads and all articles meant for an ideal Office.

Sporting Materials:- Foot ball Badminton, Hockey, Tennis, Volley ball, Cricket Materials and all Materials for out-door games.

Toilet Requisites: Best and Cheapest. Electric torches of all kinds and varieties.

Tel. Address: '**Rajaswaran**'

T. R. KRISHNASWAMI IYER & SONS,

MANUFACTURING CLOTH MERCHANTS,

West Tower Street, MADURA

Gentlemen,

All sorts of Sarees, Davanies, Petticoat Cloths or Chouli Kans, Chittadais and Pavadais, for young girls of Present day fashion from different parts of India such as **Koranadu, Kumbakonam, Conjeevaram, Bangalore, Dharmavaram, Salem, Ammapet etc.** Dhotties and Angavastrams or Dupattas from SALEM, COIMBATORE, THUIYILI etc. Karachi flower bordered plain and Boota Saries and Petticoats in various colours of different values. MADURA FAMOUS SUNADI SARIES with and without lace Dhotties and Duppattas in Thread No 150 and 200 in various designs, square Turban cloths and pettahs of up-to-date fashion can be had of our firm at cheap rates. Our motto is small profits and quick returns. A trial order is earnestly solicited. Our catalogue sent free on application. V. P. Orders from all parts are promptly attended to and neat execution guaranteed.

AMRITA SARSA

Cures Primary, Secondary and Teritary Syphilis, ulcerated sores, black pimples on the face, glandular swelling, scurvy sores, blood and skin diseases and is a marvellous remedy for impoverished blood. nervous debility, premature decay or want of strength and energy and the fearful complaints. And one who has used it will not deny the fact that "**Amrita Sarsa**" is the best Blood Purifier and a charm that infuses fresh vigour into the system.

The mixture is pleasant to taste and is free from any injurious ingredient. It is perfectly harmless in its action and is equally efficacious to the healthy and the diseased.

Price: 1 phial Re. 1, 3 phials Rs. 2—8, per dozen phials Rs. 9 Postage As. 7, 13 and Rs. 2—1 respectively.

SASARISTA

The great remedy for all kinds of Cough and Asthama. There is no other disease so painful and intolerable as that of Cough. Victims of these diseases never get peace of mind in any stage when at sleep or awake. When the diseases are severe the body is bedewed with sweat, the face becoming pale, expression impossible, the respiratory efforts become violent and the patient is in a paroxysm of the most intense dysphonia. When the patient is in such a stage he feels the world whirl round him, let him take one dose of our Sasarista and he is sure to feel intense relief. Our Sasarista is the specific for the constitutional cure of Cough and Asthama. We generally advise our patients to use this medicine first of all. 3 bottles are quite sufficient to destroy the disease to its very germ and to give great relief and peace of mind.

Price 8 oz. Phial Rs. 1—8. 3 Phials Rs. 3—12. Postage 0-10-0 and 1—4—0

SRI GOPAL TAILA

THE WONDERFUL INVIGORATOR OF THE NERVOUS SYSTEM

Sri Gopal Taila is the best nervine Tonic. It invigorates the brain, cheers the mind, removes all Seminal Weakness and acts ss a Sovereign remedy for sexual incapacity. It has the most exhilarating effect after use. It infuses a fresh vigour into the worn-out and infirm constitution

Price:-Per phail Re. 1, 3 phials Rs 2—8. Postage 0—7—0 and 0—13—0

The Mahat Ayurvedic Pharmacy,

Kaviraj Rajendra Nath Sen Gupta Kabiratna.

144/1, UPPER CHITPUR ROAD, CALCUTTA.

PIECE GOODS! **PIECE GOODS!!**

V. K. R. Venkuier & Bros.,

WHOLESALE & RETAIL CLOTH MERCHANTS,

BIG BAZAAR, PALGHAT

A FIRM OF OVER 50 YEARS' STANDING

Wholesale Business a Speciality

Wholesale Rates for Retail Dealings

Terms Strictly Cash. **Prices Fixed & Cheap.**

Two of our junior partners have just returned from their tour to Upper Indian textile markets such as *Cawnpore, Karachi, Ahmedabad & Calcutta* with a fresh stock of good many varieties. All kinds of Mulls, Bleached and Unbleached, Dhoties and Veshties, Cotton, Woollen and Silk Shirtings, Coatings and Banians, Silks, Imitation Silks, Fancies, Ties and Collars, Shawls and Mufflers, Oil-cloth, Canvas etc., etc., etc.

Offered at cheap rates

FRESH VARIETIES OF SUNPROOF, CHOCOLATE AND NAVY BLUE SERGES AND BLAZERS.

WOOLLEN TWEEDS, POPLIN COATING ETC.

REGISTERED

Estd. 1909. Tel: GOKUL

T. S. R. & Co.,

Perfumers, KUMBAKONAM

Manufacturers of Sandanadhi and Araikeerai Vidhai Thailams, Scented Supari, Chunnam, Tobacco, Sandal powder, Tooth powder, Bathing powder, Dasangam, Aragaja, Scented Sticks, Cocoanut hair oil, Vegetable pickles, all sorts of Syrups etc.

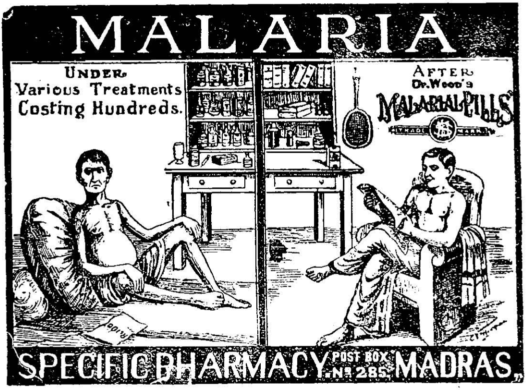
SOLD EVERYWHERE

Please note our Registered Trade Mark

Banian leaf Gokul

Apply for Catalogue

Wanted Agents Everywhere



Agent for West Coast :—

MR. A. GOPALA MENON, PALGHAT

Stockists for West Coast :—

THE NURSING HOME, PALGHAT

HEALTH IS WEALTH

GANDHI

Rs. 2 per lb.

For health, appetite, flavour
& taste, use our well-known
Mishkey Black
ASSAFOETIDA
which is imported specially
from IRAN

GOPAL

Rs. 1—12 per lb.

ALSO CAN BE HAD

CAMPHOR, PACHAKKARPURAM,
SAFFRON AND MUSK ETC., ETC.

A trial order will certainly give you satisfaction.
Apply to:—

Messrs. Gopalji Champshi & Co.,
21, GOVINDAPPA NAICK STREET,
Opposite Soundarya Mahal,
George Town,
MADRAS

TILAK

Rs. 1—10 per lb.

GOVINDA

Rs. 1—6 per lb.

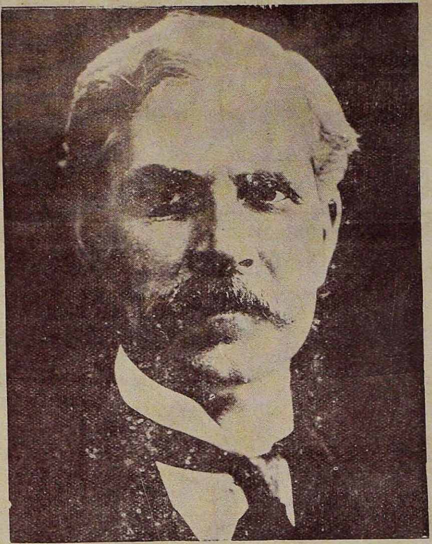
SHRI NATARAJA

CHIDAMBARAM

191411

TL
M2, N26SC

OFFICE OF THE REGISTRAR OF BOOKS
* MADRAS *
8- JUL 1929



RT. HON'BLE JAMES RAMSAY MACDONALD, M. P.
(Prime Minister and First Lord of the Treasury
in the New Labor Ministry)

OFFICE OF THE REGISTRAR O...
8- JUL 1929
MA...

The SCHOLAR

8 - JUL 1929

VOL. IV | JANUARY | NO. 4.

SHAKESPEARE AND KALIDAS

(A PARALLEL STUDY)

BY K. S. RAMASWAMY SASTRIAR

WITH Shakespeare the aim of the dramatic composition was artistically 'to hold the mirror up to nature,' morally to show virtue 'her own image, scorn her own feature' and historically to set forth "the very form or pressure of the age and body of the time". No poet can in the presence of good or evil be unconcerned or uninterested or neutral. Shakespeare's age was the meeting-point of many lines of thought and activity—especially of Catholicism and Protestantism and of the Renaissance and the Reformation. We must take Shakespeare in himself and as the child of his age to ascertain what his attitude was in regard to the deepest problems of life. In the same way Kalidasa was the embodiment and culmination of a great age in India just as Shakespeare was the embodiment and culmination of a great age in England. I shall try to present here their deepest ideas on nature and love and patriotism and religion in a parallel study.

Shakespeare's view of nature reveals his synthetic outlook. To him nature is not a mere book of moral lessons or a mere soulless loveliness. He depicts sheer outer loveliness in language which has hardly any parallel in literature. Take for example:—

"Daffodils
That come before the swallow dares ; and take
The winds of march with beauty ; violets, dim,
But sweeter than the lids of Juno's eyes,
Or Cytherea's breath".

But he is not content with this. He reveals also the inter-relations of nature and mind. He shows how nature and mind are in a state of mutual concord,

"like the sweet south
That breathes upon a bank of violets
Stealing and giving odour".

In this respect he is like Kalidasa who shows equally well the mutual responsiveness of man and nature.—In the *Kumarasambava* Mena, the child of nature, is also the principle of love in the Universe. In the *Megha Sandesa* we see how nature brings balm to the disconsolate lover. In the Raghuvamsa we see the inter-linking of the asramas in the forest, the villages, and the great capital cities. Act IV of Vikramorvasya shows the interplay of nature's life and the love-maddened human heart. The most beautiful of all these expressions of the inner wedlock of mind and nature is in Act IV of Sakuntala where the great dramatist describes the tearful farewell of nature to Sakuntala who was going to her lord.

Love according to Shakespeare is a passion enkindling and elevating the senses and the mind and the heart. He describes ardent, pure, joyous, sprightly love with evident delight. He is a believer in first love. "Whoever lived that loved not at first sight?" According to him the course of true love rarely runs smooth but true love wins the day in the end. Shakespeare rejoices as much in describing marital love as in describing premarital love. His Portia, Juliet, Imogen, Desdemona and Hermione are as wonderful as his Rosalind and Miranda. He does not care at all for what appealed to a later age so much—unmarried love and marital faithlessness. He always sang against

passion and sex hunger and eulogised tranquillity of sexual emotion and purity of amatory passion.

Thus Shakespeare, whose genius was as wide as the world itself, imposed limitations on himself when he delineated woman. He never cared for the coquette, the row and the profligate, the guilded denizens of Vanity Fair. In his Comedy of Love as well as his Tragedy of Love, he stood for purity and fidelity and nobility. He knew how to bring out the highest comedy without prostituting love. He knew as well how to bring out the highest tragedy without describing the morbidities of vicious erotic passion. His faith in love never suffered any abatement of exaltation.

Even in the delineation of those women who lead men astray and are their evil geniuses, Shakespeare's heart is in the description of the fine elements of their nature and not in the description of the baser elements. His Cressida and especially Cleopatra show these traits. Shakespeare delights rather in showing the flickerings of genuine passion and devotion and the haunting sense of remorse and pity and regret rather than the egoistic and hedonistic and theatrical elements of their complex characters. His most vital concept of love is expressed in his famous sonnet:

'Love is not love
Which alters when if alteration finds
Or bends with the remover to remove;
O no; it is an everfixed mark,
That looks on tempests, and is never shaken;
It is the star to every wandering bark
Whose worth's unknown, although his height be taken
Love's not fool, though rosy lips and cheeks
Within his bending dickee's Compass;
Love alters not with his brief hours and weeks,
But bears it out even to the edge of doom
If this be error, and upon me proved,
I never writ nor no man ever loved".

In Kalidasa also we find the same great characteristics.

His heroines are among the noblest poetic creations and show the pure, loyal, devoted, and gentle aspects of human love. Mr. Ryder says well: "I know of no poet, unless it be Shakespeare who has given the world a group of heroines so individual yet so universal; heroines as true as tender as brave as are Indumati, Sita, Parvati the Yaksha's bride and Sakuntala.

Equally remarkable is the parallelism between Shakespeare and Kalidasa in regard to patriotism. Shakespeare's being thrilled to the call of his land, and we had a sacramental conception of his country. He sings in King Richard II.

> "This royal throne of Kings, this sceptred isle,
> This earth of majesty, this seat of Mars
> This other Eden, demi-paradise:
> * * * *
> This precious stone set in the silver sea;
> * * * *
> This blessed plot, this earth, this realm, this England.

But he always showed the supremacy of the moral law above the law of patriotism, and showed that love of country should never lead us to hate humanity or turn away from the law of God. In the same manner Kalidasa, when he sings of the glorious kings of the Solar race, idealises the instinct of patriotism and shows its real place in harmoney with humanitarianism and obedience to the Divine law. In the penultimate verse in Sakuntala he gives us the vision of a supreme and glorious India which will carry its culture and rule beyond the seas.

Equally remarkable is the unity of the voices of Shakespeare and Kalidasa in regard to things Divine. Shakespeare says:—

> "Men must endure
> Their going hence e'en as their coming hither
> Ripeness is all".

In his Raghuvamsa Kalidasa says in the 87th stanza in Canto VIII that death is the inevitable end of all and is the rule, life

being the exception and that if a man is alive even for a moment he must deem himself lucky, because he can use it to know and live and attain God. The evanescence of things is perfectly realised and expressed by them. Shakespeare says:

> "We are such stuff
> As dreams are made of; and our little life
> Is rounded with a sleep".

Shakespeare has however no definite gospel about the future state. He has however a deep faith in God and in the efficacy of prayer. He says:—

> "To believing souls
> Gives light in darkness, Comfort in despair".

In Kalidasa we find, as we may well expect from a great manifestation of Hindu genius, a many-sided realisation and expositions of the truths of the life divine.

It is not possible to elaborate here all the ideas relating to the supremest aspects of the genius of Kalidasa and of the genius of Shakespeare. I have tried in my forthcoming volumes on Kalidasa to show his wonderful achievement and to estimate the genius of the two greatest dramatists of the world. Both of them do not merely explain life. Explained things are put by and the explanations are forgotten in the course of the forward march of the human spirit. But both are revealers of life and super-life and things revealed by insight and enjoyed through sympathy and love are a perpetual delight.

MUNICIPAL LIFE
IN
GERMANY AND INDIA

By Mr. N. S. VISWANATHA AIYAR, B. A., B. L.

THE test of the fitness of India for Self-Government is founded on the capacity of the Indians to manage well the local self-governing bodies entrusted to their care—Municipalities and local Boards. Whatever might be the varying views as to the fitness of India for 'Dominion Status' or otherwise, the most forward and the most reactionary schools of political thought are agreed that the powers, duties and responsibilities of the local Self-Government bodies should widen, with, as far as possible, very little or no control from the executive Government.

The Reforms Act of 1920 placed the Municipalities and the Boards under the control of 'the transferred half' in charge of Ministers, and, it may be said, that the transfer of control and the widening of the powers of the local self governing bodies have not been to the advantage of the people, if the test is one of 'less taxation' or 'more officiency and benefits'. Complaints are not wanting that 'Reforms' have brought in more taxation with no proportionate benefits and that 'the pre-reform days' gave more comfort with less expenditure.

In the last few years, factions amongst the people appear to have got more and more accentuated as a consequence of new civic enthusiasms and political ambitions and several respectable families that, for ages, have been arbiters of peace, and repositories of whatever made for the good and contentment of the villages, have wrecked themselves in the tempting pursuit of new glories available under the Reforms.

There have not been wanting shrewd business-call caucuses of political enterpreneurs who discover in the widening democracy opportunities for their own individual profiteering under cover of safeguarding communal privileges or redressing social wrongs and bringing about social Justice and equality.

The evils consequent on the widening of the experiment in the direction of 'Local Self-Government' are so manifestly patent that the masses, for whom the Reforms are intended, exhibit an inclination to revert to the pre-reform days.

But history is against any reversion of that kind. There is neither wisdom not practicability in going back. If, in the advance as set forth under the 'Reforms', there has not been the benefit that should have legitimately followed but the very reverse of it, the situation needs attention in order that the advance might bring in the expected results.

It is just a desire to approach the problem of 'Local Self-Government' with a sufficient sense of sympathetic insight and imagination that prompted me to make a study of 'German Municipal Life' which has much more in common with the spirit of the ancient village organization, than the Boards and Municipalities carved under modern statute.

William Harbutt Dawson is the author of an extremely interesting work entitled 'Municipal Life and Government in Germany'. The first edition thereof appeared in 1914 just at the out-break of the Great War and the second in 1916 when the War itself had not closed. As the author himself frankly and felicitously puts it, it was the Great War that brought into fresh and clear prominence the efficiency of the German system of Municipal administration and its singular adaptability to changed conditions and new tasks.

The great German statesman, Stein, defined Municipalities to be institutions designed to break the fetters by which the bureaucracy obstructs all human movement so as to enable the nation to manage its own affairs and emerge from the condition of tutelege. Stein desired that Municipal institutions should develop a municipal personality with an organic life vitalising itself in utilities, benefits, and ameneties for the people. The control of the state over Municipalities according to this great statesman should only be in reference to bare supervision and the organic life should not be disturbed at all.

This attitude of Municipal Government is certainly to be distinguished from the English attitude, where the powers and duties of local authorities are derived under the statutes of the

realm. In England, Municipal administration is, strictly speaking but an administrative branch of the general administration of the country, subject to infinite details of control and founded on a specific carving of powers in virtue of statute. In Germany, on the other hand, every Municipality is a local common-wealth equipped for all duties required by a progressive age, to meet the demands of civilisation, comprehending the entire being of the 'communes'—a typical miniature of full blown Swaraj.

As is natural, one does find a good deal of difference between municipal life in Germany and the same in Britain. In the first place, the range of municipal activities in Germany is distinctly much wider than the same in Britain. Apart from the normal functions of municipalities, German Municipalities either on the productive or the cultural side are worthy of limitation. In Germany the principle of municipalisation of economic undertakings has been applied on a far more extensive scale than in any other country. There are Municipalities in Germany running not only water-works, gas works, electricity works, tramways etc., but also stone and lime quarries, timber ware-houses, mills, brick-works, rope works, bakeries, dairies, smitheries, fruit preserving factories. wine cellars, fishery enterprises livery stations, hydropathic establishments, etc. The root principle, that is at the foundation governing these institutions, is that the only profitable way of doing good business profitable for all is to do it through municipal institutions with municipal resources.

There are few German towns that do not own a considerable proportion of land within their administrative area. The practice has been in Germany when a place gets an urban status as municipality to buy as much land as possible, to make provision for all conceivable public needs, present and future, and put down the greed of the private adventurer who seeks to profiteer at the expense of the people. Cities like Berlin own more than 52,000 acres for a population of about 2,200,000 with an average of about 25 acres for 1000 inhabitants. There are other cities where the average is more and the total proportion of land in public ownership in Germany represents a distinctly high percentage of the total area of lands in the country.

It is found that, in Germany, municipalities have taken care to protect the forests adjoining the cities, and some towns like Wellendingen and Oberwinden are exempt from taxation owing to the yield of the public forests under Municipal ownership.

In some cities the inhabitants are supplied with fuel free of charge ; in some others the municipality purchases and sells lands like a private owner and makes gains which are used for the benefit of the people.

The advantage in the public ownership of land of the type found in Germany has all the beneficient effects of a collective ownership without the evils incidental thereto, and removes the sting incidental to a competitive civilisation.

On the cultural side, Germany has stolen a march over other countries. Education is understood to be not the barely literate or the factory-like type with which one has to associate education in Britain, but an experiment on humanity recognising every individual as an entity worthy of care, attention, and elevation.

There are schools in Germany for defective children, for abnormal ones, for cripples, for the mentally deficient and for the physically defective. There are ordinary schools and the auxiliary schools. There are municipal continuation schools providing special classes for occupational groups, having to deal with varieties of occupations in life. A very large portion of educational burdens is borne by the municipalities.

An important item of municipal budget in Germany relates to drama, music and theatre ; and the German honesty believes that public taste should as much receive attention as public health. Mr. Dawson observes that many a provincial theatre in Germany presents more Shakespearean plays in a week than the average English Theatre outside London presents in a couple of years. It need hardly be added that German municipalities incur very large expenditure in the popularising of music, maintenance of orchestras and popularisation of cinemas.

On the social side, the principle that regulates the working of the municipalities is the fundamental fact that nothing human is alien to the German conception of town Government and no

activities and measures contributing to the advancement and the well being of the community can stand excluded. New social forces and philanthropic ardours with a widening consciousness of social obligation have inspired movements, designed to safeguard social welfare. Municipalities are but institutions that concern men and women, their well being and convenience. Hence Municipal cities in Germany are socially alive with housing schemes of various kinds, sanatoria for treatment of tuberculosis, convalescent homes for poorer classes, dispensaries for infants, consumptives, and dipsomaniacs, medical advice offices for mothers, measures for protecting illegitimate children, school kitchens for necessitous children, dental clinics and shelters for the homeless.

Apart from what the municipalities directly do, they are generous in supporting all sorts of outside agencies launched for social welfare. There are associations in Germany aided in this way and working for promotion of all that makes life worth living and for the benefit of all rich or poor, irrespective of the political or religious leanings to which they may belong.

These activities are but the expression of a genuine philanthropic spirit and an earnest desire on the part of the nation to soften social antagonisms and lessen social inequalities by offering to the less favoured advantages and amenities of inestimable value not as charity that humbles the recipient but as a public gift to which they are entitled.

The attitude in regard to social welfare work cannot be more tersely put than in the words of Dr. Monsterberg, one of the heralds of the new movement in municipal life. "When we no longer divide the members of the community into rulers and the ruled, but regard all as comrades in the good old sense of the word, then only do we think socially, and the commune which discharges its obligations in this sense will be carrying on communal social policy."

The problem of unemployment has reached an easy solution in Germany. As far as possible, the normal works of the municipality are made to absorb the unemployed, and where

that is not sufficient, relief works of a productive kind are undertaken by the municipalities. The tenderness for the poor man in his many difficulties incidental to industrial, civil and family life has reached such a perfection that in every municipality there is an office in charge of a municipal official with a legal training who is styled 'The Poor man's lawyer' and gives advice free.

On the administrative side the Government of a German town is run by three co-ordinate factors namely, the town council, the executive and the Mayor. Most of the laws, bye-laws and orders which govern the administration are the municipalities' own making. Hence the capacity to adjust themselves to new progressive conditions is greater in German municipal Government than elsewhare. As a corollary the freedom to impose taxes only such as they choose and not to impose at all necessarily follows. The object of every German town is to become a state in itself and safeguard the entire social life of the citizens, gather economic power for social good and elevate social culture.

The main principle that operates in the German Municipal administration is 'the bicameral principle.' The representative assembly is theoretically supreme in its control over policy and actually supreme in control over finance, and the collateral body is a permanent executive composed of salaried professional officers chosen as experts in their several capacities. The system affords a guarentee of efficient administration with no interference from the representative assembly. The Mayor is in almost all cases a salaried expert into whom to be useful to the citizens counts more than to demonstrate the dignity of his office.

It is interesting to have a small peep into Municipal life in India. In the first place, municipalities in India are but departments of Government. They are but narrow business experiments in administration. There is nothing like an organic life sought to be created out of legislation. At every step the consciousness that the particular activity of the municipality

may be *ultra-vires* is in the minds in charge of municipal workings.

Secondly, no municipality in India is a proprietor of public properties in the full blown vital sense in which it is understood in Germany. Indian municipalities are at best but tax gathering institutions with a Government to arm them with powers for an efficient collection of taxes and it is a tragic spectacle that when the unions ripen into Municipalities, save a few titular heads and sycophants that are swayed by the glamour of office, the rest feel the agony of taxation and cry for a reversion to a status *quo ante*. Few could forget the stormy agitation connected with the conversion of *Chirala* and *Perala* into Municipalities some years ago.

Thirdly, the vision that municipalities should guarentee not only health but prosperity and elevation for the citizens, has not yet been sufficiently realised in India. Even in England the vision is not as much comprehensive and keen as in Germany. In spite of the Englishman's boast that he is in charge of great democratic experiments in the world, his democracy is but a distribution of powers and functions devolving from above. If in Germany, each Municipality is "the state in microcosm" and the central Government is but a group of these microcosms of states well knit, with England the reverse is the case. The root of power is the sovereign himself or the parliament that discharges its functions and local self-governing bodies are but delegated functionaries subject in every detail to the central authority.

As a consequence of the differences in the main angle of vision there are patent differences in respect of powers, functions, duties, responsibilities, range of activity etc., between German Municipalities on the one hand and English Municipalities as also their imitation models the Indian Municipalities. That the German model is vitally healthy and salutary is obvious from the significant fact that the recuperative power in Germany to heal and show vitality is far more abundant than in Britain, in spite of the losses that that country had to face in the Great War.

In India with its resources miserably poor, and regrettable backwardness in scientific education and a business domination of an alien race not accountable to the people for the profits it acquires out of exploitation, the setting up of municipalities as an administrative limb of the Government has resulted only in increased taxation, mischievous faction, and regrettable disintegration of Society.

The special features of Indian life to-day accentuate the evils and render the life of the normal rate prayer more agonising than ever. The communal movements in India add to the difficulties of the situation. Party politics founded on communal rancour governs the elections and apart from the expenditure and energy wasted away, the moral degradation it involves—the spite and malice that operate in every detail of municipal activity, is the most deplorable of the consequences.

Another regrettable aspect of Indian 'Municipal Life' is that the general politics of the country interferes very largely with Municipal Government. A little more of sober investigation is bound to disclose that, politics apart, every city has a right and a duty to be a corporate healthy organism and avoid politics if that disturbs the health of the organism. The regrettable conflict between the Swarajists and the Justicites in Municipal elections, the manipulations in regard to the creation of electorates, the benefits sought to be distributed amongst party caucuses in grateful remembrance of their services during elections, the unwarranted interference with the executive staff in a manner that party leanings might dictate, the complete ignoring of the rate pryers' interests and welfare are all patent evils which any careful observer would not fail to note.

The evils aforesaid have of late reached such acute proportions that in certain quarters there is a legitimate wish that the experiment of 'Local Self-Government' itself be wound up and a clean and benevolent Mabap rule do prevail. But those who could understand this sacred land and its ancient institutions would never assent to a reversion of that kind. A culture that stands for self-determination for each and discovers God

expressing Himself every-where, cannot in the very nature of things subscribe to any kind of domination. What it can fairly recognise is only a conglomeration of interdependent co-operative structures where each structure is a common-wealth in itself. Collective socialism in full organic vitiality where inequalities shall as far as possible be minimised and each shall have his share of utilities, benefits and amenities of the common-wealth, is the Indian Swaraj that this Punya Bhumi has to strive for.

An application of this principle of Political Philosophy necessarily involves, that, Municipal institutions in India be carved on the German model. Municipalities may be so carved and worked, that they may be treated as the substitutes of the old village communities.

A number of distressing problems may find a solution if a vision of this kind operates in the minds of English and Indian Statesmen in charge of Indian political reforms.

In the first place it may be enunciated as a cardinal principle of Taxation, that the main portions of taxable items be placed within the Jurisdiction of Municipal Boards, and the revenues of every Municipality so collected shall be primarily and in great part spent for the benefit of the citizens. The central and provincial Governments may in the light of this principle, receive contributions, from the numerous miniature commonwelths and run their departments at minimum expenditure.

This principle in taxation would if carefully worked with a statesman-like vision naturally help to eliminate several departments of Administration which at present are a clog on the wheels of the country's progress.

Secondly, bureaucratic despotism is bound to vanish and unnecessary waste of money and energy can be avoided with the extinction of several expensive departments of administration.

Thirdly, a training in Self-Government, simple, direct, cheap, effective, morally elevating, and in tune with the genius

of the Indian race is made available and Swaraj in the Indian sense is bound to come.

Fourthly, facilities for economic expansion are bound to become numerous if Indian Municipalities are carved on the German model. It is frequently urged, that capital in India is very shy and does not get to be used for profitable undertakings. If Municipal corporations could garner their resources and use them, for the benefit of the citizens on the Agricultural, Industrial and commercial sides, the problem of poverty and unemployment, finds an easy solution.

Fifthly, it should be much easier for Municipalities to disseminate scientific knowledge amongst the citizens by special scientific institutions therefor. Where Government is for various reasons not interested in the development of the country and the training of its sons in all that makes a scientific life, the only feasible course is to make self-governing bodies, like Municipal Boards, function in the place of Government for the well-being of the country.

The observations aforesaid are likely to have a practical value, only if party-politics does not enter into the workings of Municipalities, and a citizen looks to his city before he looks to the state. A mental training that brings in a vision of that kind, is absolutely necessary, in order that Swaraj be built up in a manner suited to Indian temperament and history. India was once a country made up of a net-work of Republics. Shall it not be that Her sons rise up to a sense of Her needs to-day and carve commonwealths in their Municipalities, and erect a Government, that governs least, but discovers its use and staying power in the numerous city-governments under its wings ?

It is said, "Father without deeds is dead.". Buddha pronounced three paths, the long way of knowledge, the shorter way of faith and the shortest way, through action. David and Solomon also glorify the strivings of labor. Vedanta philosophy extols the manifestation of works. Verily, in the foundation of all convents, action is placed foremost. This is the creative fire of the Spirit.

191411
008

THE SAINT

By Anna Augusta von Helmholtz-Phelan

I

What winged glory of thy soul
Shines forth form thy deep eyes ?
What inner radiance lights thy face
The pain-torn hearts of men ?

What haunting echo hast thou heard
Of Heaven's far-sounding lyre,
That ever as I hear thy voice
My heart beats swift with warm desire
To share thy soul's rich dower !

To know thee is to catch a breath
Of God's great sea of Love.
To hear His quiet oracle
Of beauty from above,
To glimpse the poignant mystery
And wonder of His Love !

What winged glory of thy soul
Shines forth from thy deep eyes ?

II

Thou art like morning in a desert place !
Like radiant mist the shining of thy soul !
Thy passing step a benediction is
To hearts o'er whom the waves of sorrow roll.

I look at thee with wonder in my heart,
And see in thee the mystery of God's love ;
His Touch divine hath greatly dowered thee
With richs from celestial courts above.

I look at thee, and tears bedew my eyes,
The healing tears God's beauty bids to flow ;
And prayer unsought ascends from my rapt heart,
That God may keep thee whereso'er thou go !

East-West.

A LINK WITH THE DEAD

BY BIDHU SEKHAR BASU

PROFESSOR Murray was busy carrying out experiments in the Chemistry Laboratory of the Science College, Madras. A batch of students had lately gone on excursion to the recent excavations at Marakkinadi. One of them, more pushing than the rest, had observed in the cavity left by a statue, which had been dug out, a small phial lying half hid in the earth. This he had managed to remove unnoticed by the rest, and had secreted it in his pocket. When he returned, he showed it to his professor who examined it carefully.

It was perfectly spherical in shape, and its surface had been considerably blackened, having been long buried under the ground. Not the least trace of any joint could anywhere be discovered and judging from the weight, it might be inferred that it was a solid sphere of brass. Having thoroughly cleansed it, Professor Murray attempted to open it. Preliminary examination revealed that the phial was made of gold, and that there must exist a hollow space inside. Professor Murray was led to conclude that in all probabilities there was something preserved in it. Curiosity was now aroused as to the invaluable article that must have been enclosed in that precious case, and the professor hastened to break through a corner with the aid of a file.

When at last this was accomplished, there was discovered a white. crystalline, powder smelling like garlic. Professor Murray at once commenced a chemical analysis of the substance. Having scrutinised the density, odour etc. of the substance, he proceeded to heat a small quantity of the substance in a test tube.

"But Sir", said one of the students "may be, it is an explosive. We had better confine ourselves to wet tests."

"Pshaw", the professor remarked, "Why, it is now definitely known, that the remains at Marakkinadi belong to the twelfth century and I dare say the Indians of that period had not even dreamt of the possible existence of sheer gunpowder. You might have read in the journals that the place was once a famous seat of medical learning and so, I am sure this is merely one of their curious drugs." The student felt abashed.

When the substance was subjected to the action of heat, at first some fuming obnoxious gas was given off and then suddenly there was a loud explosion. Huge columns of thick dark smoke spread across the room and made one blot of all the air. All the students swooned. When they woke up, the smoke had cleared away, and the air was clear. But the professor was missing. They thought that he had gone into the adjoining room during the period of total darkness. But he was no where to be seen—he had mysteriously disappeared.

The Principal was informed of the affair, and a vigorous search was instituted. But the professor could not be found any where. The mystery was absolutely inexplicable, and the police were summoned finally; nor could their repeated questions to the students disclose anything more than the facts already mentioned. Professor Murray was considered dead and permanently lost to the world. The newspapers of the day published the exciting news under the heading, ' Mysterious Disappearance of a Professor ", printed in large capitals.

Professor Murray was fortunately a confirmed bachelor so that in less than two months all talk of him had died away. Though all remembered the still entirely incomprehensible affair, yet little mention was made about it.

Eighty-nine days later, the Press of New South Wales suddenly announced the equally " Mysterious appearance of a man between the poles of a working electrical machine ". Needless to say that this strange person was none other than the missing Professor Murray. He revealed his identity to the local authorities and when the excitement had abated, returned to Madras financially assisted by the Government.

The commotion in the city, when it was known that Professor Murray was again in the world of the living, might very well be imagined. Throngs of anxious citizens and inquisitive students continued to pour in at his gate for weeks following, and on countless occasions, he had to narrate the same story. The following is a brief summary in his own words, of the authoritative account he forwarded to the impatient press:—

" It was on the fourth of April, that I was supposed to have disappeared for ever from the world of the living. With great assiduity, we had then commenced chemical analysis of the powder mentioned above. While examining its behaviour under the action of heat, it exploded violently. Strangely enough, I now understand that I was the

only person on whom this unexpected detoration had the curious effect—the student standing close by me being left not seriously affected any way. A moment after I heard the wild report of the explosion, I found myself overwhelmed by smoke. A panoramic view of my whole life passed rapidly before my eyes. When the last picture had faded away, I observed an image of myself slowly receding from me. Simultaneously, I felt I was thrown up very high, passing right through the solid ceiling. Of what occured during the next few hours, my mind is a perfect blank.

When I came back to my senses, I observed I was sitting on the terrace of some house. It was completely dark, and all around, I found a solemn stillness reigning. The power of reasoning and thinking, I still possessed and my first doubt was whether I was dead or alive. I pinched myself, but though I actually felt my hand touching my cheek, did not feel any pain. I could not fail to notice that my limbs were extraordinarily free of movement. I therefore concluded I was dead. My next attempt was to rise up. This I was able to perform easily standing erect. I scanned the horizon with my eyes. Slowly, slowly, the darkness diminished in intensity. Even in that scanty allowance of starlight, I could not but perceive that there was a thin white veil over me. But the clothing I had last worn were all intact.

Then I tried to recollect what had happened between the report of the explosion, and my waking up on the terrace. But my memory was unavailing. A slight movement of the legs carried me beyond the farthest end of the terrace, and I feared I would crash down. But I remained suspended in air. I carried no weight, though I still retained my human form. I was free to move any where—to go anywhere. A rare feeling of inexpressible delight at the unchequered liberty I possessed, now filled my mind. I glided swiftly along.

When day dawned, I was standing over a crowded thoroughfare. I now distinctly saw numerous other human forms moving swiftly to and fro through the air. Of some of these, I tried to attract the attention, by shouting. But I had lost the power of speech. One by one the drawbacks in the new freedom I had, were revealed unto me. I was invisible and inpalpable. I then alighted on the ground and walked along. Whithersoever I went, I found the massive walls opening up before me and through these I passed as through a wide open door. Gradually I felt myself losing control over my movements. Every wind blew me

away with it. Still, I was unable to convey any of my feelings to anybody else. I could see them, but they could not see me.

I became desperate and lay down on the ground. Many a man trampled me, but apparantly, none of them felt me an obstacle. Hours later, I rose up and wandered away from the haunts of men. I sat down on a slab of stone lying near a brook to ponder over my fate. Hunger and thirst had forsaken me. The dreary idea that my lot had been thus decided eternally gave me no rest. I realised the futility of being discontented and so in pensive meditation I passed some time trying to reconcile myself to my lot. The past had been completely erased from my mind. I now perceived further that I was also unable to think of the future. I had to live for ever in the present, and the span of my memory was so short, that as new impressions were received, all the earliar ones were obliterated.

I was ever the slave of a momentary idea. I recognised some of my dead friends fleeting through the air. But I could not speak to them. I found certain things I had coveted during lifetime placed within hands reach. But I could not get any satisfaction out of them. Unsatiated desires—the remnants of my earthly passions—tormented me, since it was impossible for me to attain them. The thoughts however continued to tease me. Sometimes I grew frantic but all my fury was in vain. Unfulfilled duties, unenjoyed pleasures unrealised hopes and unsuccessful ambition—these were constantly persecuting me. I was powerless and my misery was intense. Whereever I went these followed me. I tried to get rid of these, though the task was a difficult one Day by day I gained courage in my attempts to banish such thoughts from my mind. In slow degrees I felt I was freed from the bondage of haunting ideas. With progress in this direction, I was gaining more and more control over myself. All my strenous efforts were to free myself, and no wonder that not long afterwards, they ceased to hover round me. I rejoiced at this victory. Finally I found that, formerly I was merely yielding before such thoughts.

Forwards I glided, whither I never knew. If I desired to go to any particular place, I found myself helpless, and so I wandered aimlessly. Over hills and dales, rivers and oceans, I glided. While passing over the United States of America, I thought I was being summoned by a scientist, who was trying to communicate with the dead. Anxiously, I drew near him, but I could not make him understand that I was eager to

answer to his "call." Nor could I inform him that the apparatus devised by him, could not somehow be approached by me.

Respite was unbearable to me and I continued in my mad career round the earth. One day, I entered a Physics Laboratory in New South Wales. I found some men adjusting the distance between the two metallic knobs constituting the terminals of a huge induction coil They had set up to produce a miniature Sun. The dazzling light fascinated me. I had a strong desire to approach the knobs and mysteriously enough, now I had no difficulty to perform what I wished. I went near the knobs and touched both with my hands. Suddenly a severe shock passed through my whole frame and I was thrown down.

When I woke up, a doctor was feeling my pulse, and I knew I was alive. I was a man again. My joy knew no bounds, for I was so happy that I had been restored to the earth...Life...Sweet.

And whatever may be remarked about their seemingly curious beliefs, I am convinced, that the solutions of the great mysteries of the state of man after death, which are now baffling the efforts of the greatest intellects of the world, were uncommonly familiar and well known to the early Hindu Philosophers.

The remainder of the white powder may now be seen preserved in the Occultists' Museum at Madras

THE CRY OF YOUTH

A little more kindness,
A little less creed.

A little more giving,
A little less greed.

A little more smile,
A little less frown.

A little less kicking,
A man when he is down.

A little more we,
A little less I.

A little more laugh,
A little less cry.

A little more flowers,
On the pathway of life.

And fewer on grave,
At the end of the strife.

The Young Citizen.

DISCIPLINE IN SCHOOLS

BY P. V. AGHORAM, B. A. B. L.

THE weighty contribution of Sir P. S. Sivaswamy Iyer to the Scholar Annual for 1928 on "Education and Discipline" awakens public attention to this great question. I have been obliged to exercise my mind anxiously on this question upon a reading of this article. As a school boy I had experience of what we were told was Arnoldian discipline, which pressed upon us with great severity. As students, we talked only under our breath at sight of our masters, and they seemed to maintain a sort of olympian aloofness from us. We learned many good things from them. They strove for a high standard in the teaching of English. They paid very close attention to small details, like spelling, handwriting, pronunciation and grammar. The pupils of my High School were in a way stereotyped out of the institution, and one knew them from the pupils of any other. We received too more special attention, even individually I mean, in physical culture than we are accustomed to at any public school in India. Our masters were young enthusiasts and they worked away at making their institution a model one. They turned out from the School many fine students who have attained to importance in life. But students felt the great distance between them and their masters. I fancy it should not have been possible for the most resourceful students of our schools to know the least little thing concerning our masters. No student would generally venture into their rooms at school or into their residences even for a short while. When business necessitated a visit to them it was done abruptly and briefly. I am bound to say in fairness to our masters that they had really no designs on us, and they did not keep us down to subserve any ulterior political or other interests. We had our school debating societies, but the atmosphere of severe discipline in the school gave us so little warmth and encouragement that I could say we did not profit very much by our societies. They are chiefly intended to develop our powers of speaking, but who among us could have tried to speak out in the presence of our masters who generally attended the meetings? I must say that this stiff discipline enforced at our school indirectly affected our masters too; for, being constantly engaged in this task, which made them

inhabit a sphere of unreality so to say, they dropped their natural endowments and graces, and made poor speakers themselves, although, in a free and disengaged atmosphere, they should have given proof of much higher gifts of speech and used such gifts to greater advantage.

Politics in our school-boy days had not developed the disquieting features of these later times, so that I am unable to say how we should have been treated by our masters if we were pupils now and they desired to enforce the same stiff discipline. Delinquents among us were severely dealt with, and if any one of us disgraced himself by putting his hands into dirty things condign punishment was meted out to him and the lashes he received on his hands would turn our hearts cold. There was, on the whole, a great deal that was spartan about that discipline and I imagine that, if we were otherwise fit, we should have been preferred to the pupils of many other schools for receiving military training. Our Headmaster was a very interesting sort of man and he had a forbidding dignity about him. He prescribed very amusing punishments for our many acts of omission and commission. I remember his asking students who slept in the classes during the midday hours to walk round the school buildings until they had been burnt enough or shaken themselves free from sleep. If students yawned in the classes, as they were likely to do in the hot weather, he made them face the classes and keep their mouths open for the rest of the hour. He had a will of his own and easily enforced obedience to his orders.

Such a severe system of discipline was bound to provoke resistance from the boys too at the school. We, smaller fry, simply feared our masters, but the elderly boys, some of them at any rate grumbled and were full of oaths and protests for such ill-treatments, but I proudly recollect that our Headmaster managed them as the clever circus man manages the wild animals of his menagerie. I would not say that his assistants had the same easy time of it with elders among the boys, and very awkward were the situations sometimes developed owing to collision between the masters and the students, as on an occasion, when almost a whole class of students marched out of the class in sheer protest against an indiscreet word of the teacher in charge evidently resented by the students. The above is a very faithful picture of the discipline we submited to at our school.

I studied F. A. in the Victoria College, Palghat, under the Principalship of Mr Glyn Barlow and went up for the B. A. to the Presidency

College, Madras, of which Mr. Allen was the Principal for sometime and latterly, Mr. Stone. At the Victoria College, Palghat, I had a different sort of experience: We never felt any pressure or constraint on our spirits. Rather we had a taste of very great freedom, which I am glad to say, was rightly appreciated by the students and so far as I am aware, did not degenerate into license. Mr. Barlow had almost a unique way of putting us at ease in his company, at the same time that he bequeathed to us, very gently of course, his numerous precious gifts of mind. He was keen on sports and athletics and those who had aptitude for it brought out the best in them. Years before any second grade college had a magazine, he initiated the experiment and trained us in the arts of writing and journalism and gave us student editors. The practice of rendering our thoughts in simple and natural English was first seriously taught to us by him. He staged the Shakesperean plays for the College day each year, and killed two birds at one shot. He was more than an amateur painter and there were some students of the College who learned the art with him. Our scenes at these functions were generally done by him and the artists among the students. Secondly histrionics was developed with great care. Our debating societies were kicking and alive. We had public speaking competitions and my astonishment at the powers as speakers exhibited by many students was very great. We were yet far off from the juvenile parliaments and the parties developed at this College some years after But it was easy to see that such a rich crop of well-meaning speakers from among the students would not have come up in an atmosphere of constraint

At the Presidency College there was a revival, as it were, of the same stiff discipline I had a taste of at the High School, tarred, this time, somewhat with the political brush, as the times were fearfully unquiet and distrubances amongst students to remedy real as well as exaggerated grievances common enough. Our professors were really aloof from us and if we met them out of College hours, which we seldom did, we saluted them as we would the High Gods, and they graciously condescended to recognise our salutation. In an academic atmosphere, discussions on controversial topics were inevitable but we had not the freedom to speak out our minds; we should have hurt ourselves and possibly damned our future for any act of non-conformity with, if not violence to the traditions and the conventions of the College. In political matters, the College was an exemplary training ground of ultra-loyalty

and one seldom heard within its awesome walls the voice of protest against any high handed act of authority. For the rest, the College gave us great scope for intellectual training and we connot be too grateful for what we learnt within its walls. At the law College, where I studied last, there was neither discipline nor indiscipline; we were simply gentlemen at large; we were expected to take care of ourselves and I think we did it to our credit.

Looking back on these days of studentship at the various institutions to which I have referred above, and taking as detached a view as possible of the different types of discipline enforced in them and their effects on life and conduct, I desire to suggest that on the whole, Mr. Barlow's method has more salutary effects on the taught than the stiffer one called Arnoldian discipline. There are pitfalls in both. Where students grow in freedom they are apt to misappreciate freedom and turn it into license. What may save such a catastrople in any institution is the development of higher personality by the teachers and the conferment in a generous spirit, of their spirit of learning upon the taught. It is true that primarily every boy has to be taught to behave himself and that he has to use his knowledge of this manner, in later life in varied ways, according to the fitness of circumstances, But this and other things may inevitably follow the acquisition of a real spirit of learning in contact with gifted teachers and endowed with a vital personality. Many great thinkers have said that a boy's mind is generally like weeds in a garden and that it requires exceptional care taking, if it should grow. A severe discipline is justified on the ground that this animalboy can be properly trained for useful service only by a process of repression. But this method, in turn may defeat the very object, by constraining altogether the human spirit and refusing those conditions that are necessary for vital growth.

We have to weed out the animal from every one, but we have to-let the human and the Divine also grow The chief danger of over severity in discipline is the suppression of the mind, the suppression of individuality It is a poor conception of the aims of education to think that we have done enough if we by pressure put down the rising spirit in the young, and gave them some instruction which would take them through the examination ordeal. That which is of real consequence to students and may help them in after life is the habit of encouraging them to think for themselves, and form judgments of their own on vital matters.

We could not gain this object if we approached students from a wrong angle of vision that is to say, thought them to be all animal, and so little of the human or divine. Boys like elders are mixed effects in life In the complex conditions of life, in these times, it is difficult to say that every student in the school-room could be dealt with on the same principles, or that the same student could be treated always alike. The school is a sort of extension of the home. We all know what a trouble it is even to a very well-meaning parent to keep to-gether his children and promote their growth. There are occasions when he must feel that by sparing the rod he has spoiled the child. There are equally occasions when he must feel that by using the rod he has spoiled, if not killed the child.

Look at the adjustments we quickly make with reference to weather in the matter of our clothing etc That symobolises what we have to do elsewhere. But one broad principle must be stated. We cannot distrust the principle of freedom in the school room any more than we can distrust it in life. The watch-word is therefore that upon the walls of each school room should be blazoned the words "Through freedom is growth promoted"; and the gifts of such freedom must descend upon the hearts of the young, like dew from Heaven upon flowers. Methods may occasionally have to be varied ; a touch of severity may come into the discipline of the school room when particularly bad situations develop amongst students. But the wise and good teacher will not be slack in his zeal for giving back to his students the freedom which had been temporarily withheld from them. I consider *that* an ideal type of discipline where the teacher endowed with a vital personality enjoys his contact with students and gives of his best mind to them, all the while that the students who bathe in the radiance of his personality give their respect and love to him. Would that teachers and students had all been equally fit for this ideal dispensation!

A matter of considerable importance treated by the learned knight in his article relates to the active participation of students in politics. He has gone into the history of it so far as it affects us in India and has stated the principle underlying it from his point of view. I think, with him, that the most disquieting times for students were the years 1920 and 1921 when a campaign for the boycott of schools and colleges was vigorously led, some careers must have been wrecked on the non-cooperation rock; a few have gained a larger life and have become assets for the nation. I cannot make up my mind, as the learned knight has done, to run down

altogether the entry into the field of politics made by some intrepid students. They have not been the worse for it and they are quitting themselves with credit in the enterprise to which they have engaged themselves. But I am on the whole in agreement with him as to the warning he utters against students' persistent and active participation in politics. Possibly the heads of many students also get swollen by the importance they attain as active politicians. In normal and quiet times, nothing is more becoming to students than to be intimately concerned with the affairs of the school room and the College; owing to the troubled conditions of our life in India I am not for sequestering the students altogether at home; but their connection with the wider world outside may generally be more academic than actual. In stirring times, I fancy that the services of none will be spared. and even students will be called on to do their bit for the country. When a house is on fire every body including the children. does something to save life and property from destruction!

I am in happy agreement with him as to the remarks made by him about the exaggerated estimates made of the character and potentialities of the young in the appeals so constantly made to them to try their hands at public affairs in the name of youth movements and so on. It is characteristic of many youth movements that they are too trustful of the powers of youth to accomplish what the old and the middle aged have so far failed to do. Every body is in a dreadful haste to make this earth a paradise and the future is believed by many friends of youth to be in its hands. I am more than sceptical about this earth ever becoming a paradise. I imagine that to the end of time man's resources will be tried for the remedying of evil conditions and that the inequalities of life and the injustices of our institutions will challenge generations after generations of young and old alike. I do not say that the young will not have their share in the world's reconstruction. They will perhaps do more in the coming time than their predecessors did in the ages past, as luckily, they have the advantage of organisation to make their work tell. But it is losing a sense of proportion to say that this reconstruction, so anxiously awaited, will be done, exclusively or even chiefly by the young. All powers are required for it and will be used for it. The caution of the old will be warmed and vitalised by the enthusiasms of the young, and the enthusiasms of the young will be checked and moderated by the sanity of the old. But when all is said, I do not share the scepticism of Sir P. S. Sivaswamy Iyer, about the possibilities of the rising youth-movements of the world. They are a powerful force to reckon with and they are bound to become increasingly useful to society.

ROMESH CHANDRA DUTT
A STUDY

BY

V. SREENIVASAN B. A., L. T.

ON the 30th of November, 19 years ago, was gathered to his fathers Romesh Chunder Dutt, one of India's early Nation Builders. Every Indian boy and girl must read his life; for it teaches us the true ideal of service to the mother-land and the various fields of such service.

None can ever serve his fellow-men who is not alert and who does not make the most of the opportunities afforded him or her. Young Romesh, after a brilliant career at school and college, learning that two of his frends were going to England and fearing the hostility of his people at home to cross the seas, managed to run away with his friends by stealth to London in 1868. There, in addition to his studies, he placed himself in contact with Henry Morley, Fawcett and John Stuart Mill. He attended the sittings of the British Parliament and listened to Disraeli, Bright and Gladstone. He travelled extensively in Scotland and Ireland. He passed the I. C. S. Examination (1869) with great distinction standing third among three-hundred candidates, and joining the Inns of court was also called to the bar.

As a member of the I. C. S. for 26 years (1871-1897) he rose from position to position till he occupied in 1894 the post of a Commissioner of a Division or group of districts (an office till then not given to any Indian) —and did immense service in alleviating the misery of the people. His was the privilege of being posted to famine-stricken and troublous Districts. He did good famine work, and restored order in the districts ruined by the cyclone, cholera and famine, in 1876. He brought about amity between Hindus and Moslems (1887) and a better sense of understanding between the rulers and the ruled 1883-1885). Later, as Dewan of the Indian State of Baroda (1904-07 and 1909), he introduced a graded systemof self-government, reviving village Panchayats. He broad-based the liberties of the people by introducing reforms in Education and Sanitation Industries and fine arts found in him a great helper. He reduced taxes on the poor and improved the lot of the working classes.

He saw in those early days that for a nation to progress, its vernaculars must occupy an honoured place. So he wrote, thanks to the inspiration of the great Bengali Writer, Bankim Chandra Chatterje, his first novels in Bengali. Two of them have been translated into English under the names "The Slave Girl of Agra" and "The Lake of Palms". He also founded the Academy of Bengali Literature. He translated the Rig Veda into Bengali (1886) and thus helped to spread the knowledge of the Vedas among the people.

He served his mother-land in England too. As the Professor of Indian History in the University of London (1897-1904), he taught Englishmen the greatness of India's past and the needs of India's present. With the former aim, he brought out his 'Lays of ancient India'—metrical verses of old Indian Legends—(1893) and later translated episodes from the Indian Epics *Ramayana* and *Mahabaratha*, into English poetry, in a metre akin to their Sanskrit originals His other great work, "The Civilisation of Ancient India," was written with the same aim. He made known to the world India's present needs in his great works, 'An Economic History of India," and "India in the Victorian age".

But he was not a patriot who was blind to the defects of his countrymen. He perceived the defects in the social life of his people, and used his voice and pen in raising the status of women and bettering the status of backward communities.

This great servant of the nation was honoured alike by the people and the Government. The former elected him the President of the Indian National Congress of 1899 at Lucknow, and later the President of the Indian Industrial Conference. The Government not only made him a C. I. E. (1892) but appointed him as the only Indian member of the Royal Commission on Decentralisation (1907) It is said that Lord Ripon, the Viceroy of India, told him in 1885 "I sent for you as I wanted to see you and know you before leaving India. Your work should be known in England; the fitness of Indians for high posts would not then be questioned".

Romesh Chandra Dutt not only proved to the world that an Indian was in no way inferior to an English-man in intellectual calibre, in efficiency of administration and in mastery of the technique of the English literature, but also showed that official life, without being a hindrance to the rendering of service to the nation, could be converted into an

advantage in that direction. He showed to the world that the truest title to greatness lies in rendering service to one's fellow-men.

He said once "Let us have faith in ourselves. Our fate is in our own hands.........Our sons will go forward when we sink. The cause of our country will advance when our ashes are cold." May the young men and women of India, on the sacred month of the 19th anniversary of his death, search their hearts if they are worthy of the great hopes expressed of them and take or renew the pledge of patriotic service to the mother-land.

PERSEVERE

1, Drive the nail aright, boys,
Hit it on the head;
Strike with all your might, boys,
While the Iron's red.

2. When you've work to do, boys,
Do it with a will;
They who reach the tops, boys,
First must climb the hill.

3. Standing at the foot, boys,
Gazing at the sky,
How can you get up boys,
If you never try?

4. Though you stumble oft, boys,
Never be down cast.
Try and try again, boys,
You will succeed at last.

The Young Citizen.

The Palimpsest of the Brain

BY

T. B. KRISHNASWAMY, M. A., B. L.

BEAUTIFUL eyes in women are a snare, a net of entanglement and enslavement to exquisitely and finely constituted men; and when men themselves possess fine eyes, they easily sway their fellow-men. If robbers and banditti feel the force of beautiful eyes even as the serpent is charmed by music, there is no need to make the obvious yet more apparent.

The Traveller's Bangalow at Mudukulathur stands in an arid region full only of cactus and palmyra and an umbrella tree or two. North of it is an uneven road risky at all times, and most dangerous to be attempted at dusk or in the dark. Sweeping down from there to the old ruined Fort of Tippu Sultan, at Karnuthi and looting or levying blackmail on all travellers betwixt and between, there flourished once in the far off days, the very memory of which has well-nigh faded into oblivion, a gang of robbers, who robbed and murdered with impunity.

Educationists are generally safe even in the hands of dacoits. The much-dreaded Jambulingam let Sankaralingam Pillai pass without molestation, and the gang of Ghani Rowther, let Ramaswami Aiyar pass unharmed, in spite of his evident agitation, quaking like a jelly and rolling his words on his tongue, unable to shoot them straight at the Rowther.

You should have looked at the round, sparkling lovely eyes of Ganapathi. His father, Parameswaran was a teacher, and he travelled within the danger zone, believing in the general immunity enjoyed by all teachers. But alas, it is the unexpected that happens. The robbers who were eagerly awaiting rich booty came upon only the miserable mouse of a village teacher, and in the depth of their disappoinment, so belaboured him that he did not survive their handling. Either out of remorse for such brutal behaviour or because they were attracted by his beautiful eyes, the robbers adopted Ganapthi, the son of the teacher. They trained him to their dare-devilry.

But there is something in heredity, manipulate it as we will, and that is about more than one half of the divinity that shapes our ends. Ganapathi's ends were doubtless shaped by the barber, who cropped his hair and the shoemaker that made his shoes. But the robbers were never

able to make much of him. He showed an inherited instinct for teaching and began teaching the robber-children of Kiranur and Peraiyur, and many other places.

Strangely, almost unaccountably, after he had been teacher for a long time, long enough to exhaust as it were the inherited impulse, he turned robber in conformity with the early training he had received, a training whose effects had been so far kept dormant in the back of his head, and felt only in a sub-conscious state of mind, but which came to the fore by force of circumstances.

The system of running bogus institutions, particularly Night schools that fetch a large grant was cheating and not robbery, and did not appeal to his mind. He lay in wait for people, rolled logs in the ways of cars and carts, and generally waited near cause-ways, Irish Bridges which being an invention of the enemy of mankind, offered opportunities for the largest number of accidents and thereby brought the largest quantity of grist to his mill.

Now Ganapathi was once besieged by a possse of Police constables and locked up in prison, how he struck down a lonely sentry and effecting a quick exchange of clothes with the fainted fallen man, escaped detection and detention is matter for another story.

Yet another change came and after a long and desperate career of highway robbery, by yet anothor strain in him coming to the forefront, he became a convert to Christianity, and in zeal outdistanced all pharisees and sadducees. The Donavur pamphlet on Jambulinga Nadan as a genuine Christian found further corroboration in Ganapathi being baptised into Habbakuk. Whether he did write the vision (vide Hab. Chap. 2. Verse 2) which made him who read it run, or refrained from doing so, on the ground of its being an unchristian act of awful impiety to intimidate reading or scholarly folk, I cannot say. But in earnestness and exhortation Ganapathi Habbakuk was rightly with his peers, the older and major prophets. Finally a stage was reached that blended all the strains in equal proportion, the paternal strain of teaching, the maternal of preaching and the fosterparental early training of robbery and he became a sort of tribune officer, pedagogue, plunderer and priest in one.

But the recrudescence of dormant traits, the predominance of particular faculties through particular periods, their later blending in a harmless and harmonious proportion, what a wonder! For Ganapathi fo the beautiful eyes, like Friar Tuck was not above joining in a raid, though he was a pious Christian and earnest teacher, unexcelled in moral instruction, vocational training and general education, only the vocational training meant the deft handling of the crowbar!

THE HINDI MOVEMENT

MISCONCEPTIONS CLEARED

BY W. P. IGNATIUS

THE national awakening in India has been responsible for a crop of public movements. If we are asked to name one among them which is above parties and which has been accepted by persons of all schools of thought, it should be easy to almost single out the Hindi Movement, which aims at supplying the country with a common language. All are at one that the country must have a common tongue, that it will be a potent instrument in national evolution and that, all things considered, Hindi has the largest claim to serve as the common language.

But even this movement is not without a few misconceptions surrounding it. Happily they are confined to a few who have not yet attempted to seriously understand it. It is well, however, that we should try to deal with them.

Firstly, it is thought that Hindi aims at superseding the mother-tongues. This supposition is not merely far from the truth but is also the opposite of it. Hindi aims at merely becoming a common language between the provinces, for all purposes of public relations. In short it will be the state language of India. Hindi will be untrue to the springs from which it takes its own source if it attempts at annihilating the mother tongues through which alone the genius of a country can be best expressed. The movement had its origin in the desire of the country to give unfettered expression to its soul and how can it do so if it assumes the role of denying to the mother-tongues the freedom to develop as they will? The mother-tongues will and must be the only media for the expression of the soul of each province and Hindi will be the *woof* which will weave together these different *warps* into a living harmony and the product will be the soul, the message of the nation. Hindi is therefore not only not inimical to the different mother-tongues but also intends to stimulate their growth and mature self-expression. The sister-tongues of India are therefore bound to receive a fresh swing

through the Hindi movement. The mother-tongues first, next the common tongue is and should be the aim of the Hindi movement.

The fear is expressed that Hindi aims ultimately at doing away with English in any shape or form. This too is a misunderstanding. The advocates of the Hindi movement, if they are true to their nation which they intend to serve, cannot be blind to the necessity of India knowing a language for purposes of international relations. English is already there and is the most widely spoken among all languages. It is best therefore that we take the best advantage of it without however losing the sense of proportion. An international language has its well-defined place in the scheme of national education. It is third in importance, next to the mother tongues and the national tongue in order. It should not overshadow, as it does to-day, all our education. It has no reason to assume the position that English to-day is made to occupy in our education. Those that will be called upon to play a part in international life as the representatives of a nation will be but an infinitesimal percentage of the entire population and English has no demand and no reason to be given a more important place in India than what it gets in, for example, Japan. The present fact of our rulers being Englishmen is a passing phase in the life of India and she will soon be governed by herself, even according to the professions of the rulers themselves. If some of us wish to study English for its rich literature, it must stand on its own merits and must have no preferential claims as against the other languages of the world.

There is then the feeling that Hindi is a new language and is difficult to learn. It is perhaps natural that we who have been forced to spend, nay waste, long years in trying often unsuccessfully in the result to master the intricacies of a *foreign* language like English, should, like the cat in the fable, fight shy of any language other than our own. It is well however to bear in mind that Hindi is after all a sister-tongue to all Indians and is not foreign to them in the sense in which English or any such language is. Hindi has very much in common with all the other languages of India, the South Indian ones included in point of grammar, construction, thought and sources of inspiration.

For a South Indian knowing his own mother-tongue, Hindi does not take more than six months of average attention. This has been the uniform experience of the Hindi Prachar Sabha which aims at spreading Hindi in South India. Put painly, if English takes an Indian six *years* to learn, it is no metaphor to say that Hindi takes him only six *months*, language for language and standard for standard. It is necessary that South Indians should fully awake to this truth and then Hindi will at least quadruple its rate of progress.

Indian Bazaars

All night they travel 'neath the stars
To reach these Indian Bazaars;
Down from the dark and ancient plains
They come, and brave the tropic rains.
The sandy wastes left far behind
A Mecca for their goods they find,
Spreading along the market floor
Soft carpets made in Mirzapore;
Bokhara silks in quaint designs,
Praying mats with holy signs.
Amber beads on silken strings,
Brooches, clasps, and Turquoise rings.
Deadly knives with hafts of jade,
Some skilful native craftsman made.
They mix the priceless with the cheap
All in a gaudy, tangled heap ....
O! What is the lure and strange delight
With which in the silent tropic night
I gloat o'ver the trinkets, silks and jars,
Brought from those Indian Bazaars?

Leland J. Berry.

A Crow

BY M. VASUDEVA PRABHU

Who values me, a mere crow
Though virtues I have many ?
Of all the feathered friends of men
I am the king, if any.

Go, sluggard, to the ant and learn
Her ways, so Solomon said ;
He might have said more properly,
Go to the crow, instead.

Unlike the men who often preach
'Up from bed with the sun';
Amongst all the early risers sure
An earlier there is none.

Uncleanliness I so abhor
Even gutters I render clean ;
Men must be taught this wholesome lesson,
They ar'n't about it keen.

What if black as the devil I am ?
Are darker men quite rare ?
Why is the cowherd Lord adored,
Is it because he is fair ?

Men wear black coats, and sometimes have
A blacker soul within
And yet condemn my colour black
As if it were a sin !

I sometimes show them from my roost
That within I am bright,
When straightway on their well brushed coats
I drop down something white.

If any of us by men is caught
He is by us cast out;
He does not touch men of our colour,
His touch defiles, no doubt.

Why does the noble Chanticleer
Crow in ringing tones
He would, if it were possible,
Become a crow at once.

Peacocks foolish may, to me,
Importance not attach;
But wiser men preferment seek
Attempting me to catch.

Brothers and sisters are all of us,
In the crow community;
There is no caste, religion none,
We crows have unity.

THE NATIONAL WEEK

We give below an account of the proceedings of some of the conferences that were held at Calcutta during the National Week. We regret that due to want of space we are unable to give even a summary of other conferences.

Hindi Conference

Calcutta, December 30—A meeting of the Rashtra Sabha Sammelan was held this evening in the extra pandal, Mahatma Gandhi presiding. A large number of people attended the meeting, including Babu Rajendra Prasad, Mr. C. Rajagopalachariar, Mr Purshottam Das Tandon, Seth Jamnalal Bajaj, Pandit Nekiram Sarma and several others.

Mr. Subhas Chandra Bose, speaking in Hindi, said that for exchange of ideas with the people of the different Provinces, we ought to learn Hindustani, as an inter-provincial language. The youth of the Free Self-Governing India will have to learn one or two European languages, French, German etc., to keep themselves abreast of the international affairs.

Gandhiji, in the course of his address, hoped that the youth of Bengal would make an earnest effort to learn Hindi, and that Subhas Babu would be the foremost among these students of the National language. He regretted that Bengal had not yet taken up Hindi, and maintained that apathy to having a National language was the greatest obstacle to the adoption of Hindi. The President pointed out that Madras, Andhra, Karnatak and Bengal were guilty in this respect. He eulogised Mr. Harihar Sarma of the Hindi Prachar Office, who was doing much to spread Hindi in Southern India. Though five lakhs of Hindi speaking people were living in Calcutta, the Mahatma continued, very little effort had been made to spread Hindi in Bengal. He regretted that Marwaris were not evincing the same zeal in the spread of Hindi as they were doing in their own trade. He admitted that they were spending a portion of their money for this cause, but more was wanted from them.

In conclusion, the President said that he did not make any distinction between Hindi and Urdu. He would not like to get

Swaraj even, if to gain it he was to become a hater of Muslims. He studied Urdu, while in the Yeravada Gaol, and after reading the life of Muhammad, he began to entertain a great respect for the Prophet. A resolution for establishing a temporary office in Calcutta, to spread Hindi in Bengal, was then passed.

Mahatmaji suggested the names of Messrs. G. D. Birla, Prabhudayal Himatsingh, Subhas Chandra Bose, Benarasidas Chaturvedi and others as trustees of this work.

All-India Youth Conference.

Calcutta, Congress Camp, December 25—Amidst scenes of enthusiasm, the All-India Youth Congress commenced this evening, in the Convention Pandal, Mr. K. F. Nariman presiding. There was a huge gathering including ladies and girls. Those on the dais included Messrs. Manilal Kothari, The Hon. Ramaprasad Mukerjee, Dr. Bhupen Dutt, Mr. Sarat Chatterjee, Dr. Pramatha Banerji, Mrs. Latika Basu, Messrs. Vallabhai Patel, J. C. Gupta, N. C. Bardoli, Satya Ranjan Bakshi and Mrinal Kanti Bose. Delegates from different Provinces attended.

"Without minimising in any way the importance of the political problem in our life, I would maintain that problems of youth are vital problems, and we, who are members of the Republic of Youth, attach great value and significance to them."

With these prefatory remarks, Mr. Subhas Chandra Bose welcomed the delegates to the All-India Youth Congress.

"Any Association of young men or young women cannot necessarily claim the dignity of a Youth Organisation, if it be not inspired with the "revolutionary outlook," with dissatisfaction with the present order of things, desire for a better order accompanied by vision of that order." These words summarised the ideal of the live Youth Movement. and in the stirring of life, which one noticed all over the world, "youths of India are no longer content with handing over all responsibility to their older leaders." They have realised that it is for them "to create a new India, free, great and powerful." Acceptance of this responsibility must be informed with the spirit of fearless criticism of movements going on in India.

In this category, two movements of life and thought, having their centres at Sabarmati and Pondicherry, respectively, underwent, at the hands of Mr. Subhas Bose, criticism, not from a metaphysical point of view, but from experience of their actual effects and consequences. The Gandhi School creates, he said, "a feeling and impression that modernism is bad, large scale production is an evil, wants should not be increased, that we must endeavor to the best of our ability to go back to the days of the bullock-cart, and that soul is so important that physical culture and military training can well be ignored." The Aurobindo School creates "a feeling and impression that there is nothing higher or nobler than peaceful contemplation, that Yoga means Pranayama and Dhyana, that while action may be tolerated as good, this particular brand of Yoga is something higher and better." Against this passion, not philosophic but actual, inculcated by these schools of thought, Mr. Subas Chandra Bose entered his protest. Ashrams are no "new institutions," nor are "ascetics and yogies" "novel phenomena" in India. But it is not their lead that we shall have to follow if we are to create the New India, which wants to-day a philosophy of Activism. When India is free, she will have to fight her modern enemies, with modern methods, both in the economic and political spheres. The days of the bullock cart are gone, and are gone for ever.

"The principal aim and object of the Youth Movement in the country should be to create a future generation of citizens, who would imbibe the beauties of culture, both Eastern and Western, without emasculating or extinguishing their real Indian manhood and mentality, martial spirit and character, and incessant and concerted efforts should be made, as it were, to Bardolise the whole country by starting numerous Swaraj Ashrams in various districts all over the country," said Mr. K. F. Nariman, President of the All-India Youth Congress.

Referring to the treatment meted out to Mr. Srinivasa Sastry in South Africa, and the National outrages comitted on Lala Lajpat Rai and Pandit Jawaharlal Nehru, he said that humiliation at home and insult abroad had been the lot of our countrymen. And he quoted the words of Lalaji: "wherever I went I carried the shame and humiliation of a subject race with me."

Mr. Nariman then exhorted Indian Youth to start Youth Leagues on the lines of Al Azharas of Egypt, to make an honest endeavour like China to train up a generation of young men and women imbued with the national spirit. The immediate task of Youth, he said, was to carry the torch of learning and to spread the light of knowledge in the country.

"Bardolise the country," he concluded suggesting establishment of Ashrams all over the country, to train the masses and rouse mass consciousness. "Bardoli has given a lead and shown the importance of these institutions." He exhorted the Youth to make a firm resolve not to die as slaves.

Messages from Berlin, Switzerland, Holland Youth and Peace Congress, Hindustan Central Association, Berlin, British Federation of Youth, London, Secretary of Federation of Youth, London, Secretary of Federation of Youth Republic, Paris were read.

Mr. Manilal Kothari said that he was keenly watching and desiring to join the Youth Movement. The time was coming when he thought a National Army would be organised for the salvation of the country. Gujerat had learned one message from Sabarmathi, complete removal of slave mentality, and Bardoli was a striking example. Mahatma Gandhi, if he had taught at all us any lesson, it was to go to the villages and work for the people. He asked the Bengal Youth to go out of the city and settle in villages. What was needed was a constructive programme and not tons of resolutions.

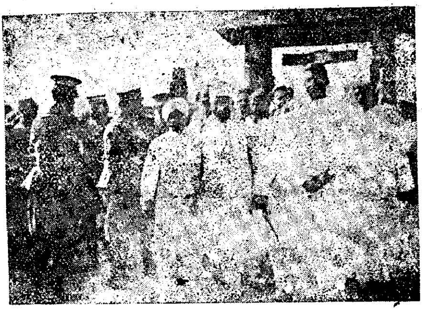
Resolutions:—

The next day the following resolutions were passed.

On the motion of Mr. H. D. Raja from Madras, the Congress adopted a resolution by an overwhelming majority declaring complete Independence and not Dominion Status should be the immediate objective of India, and called upon youths of the country to attain it by all possible means

By another resolution the Congress recorded its fraternal greetings to youths and youth organisations of the world and expressed its determination to bring into existence a new world order.

Mr. Meharali of Bombay moved a resolution calling upon the Youth of India to combat the forces of communalism and capitalism by all means available to them, as they were detrimental to the best interests of the Nation.



National Leaders coming out of the Convention Pandal

The Congress called upon the youth of the country to take up a vow of using Khadi and encourage Swadeshi and as a measure of retaliation against exploitation of India by Great Britain, the Congress urged the youth to make effective Boycott of the Simon Commission.

Travancore Junior Maharani's Call.

Calcutta, Congress Camp, Dec. 27.—The All-India Women's Social Conference opened the session this afternoon under the presidency of Setu Parvati Devi, Junior Maharani of Travancore.

About one thousand ladies from all over India attended the Conference.

The Maharani of Travancore, in the course of her presidential address, said that she regarded the invitation to preside over this Conference chiefly as a compliment paid to her State, which occupied a remarkable and almost unique position in the matter of Women's education and general advancement.

She said that even in the West, women had not attained their rights without a struggle. She continued: "In the matter of education, although what were termed elegant accomplishments were always imparted to the well-born and the rich, Universities and centres of culture even in the West were apt to look askance at any pretensions to equal treatment between men and women in the homes of learning, and not even the marvellous work of savants like Madame Curie was sufficient by itself to combat the idea of unfitness of women for laborious and sustained scientific or literary work. It required a world war and orientation of men's minds as well as the necessity of economic situation and urgency of co-operation of men and women in all fields of work and thought completely to emancipate women in the West"

Far different had been the history of women's movement in this country. In Vedic times, women had been as active members of society as the men. Not only were women singers of scriptures, but authors of law books and mathematical experts. In regard to the law of property, Hindu law, at its inception, was very liberal and in the vindication of the rights of women to inherit property, it was argued that such rights were restricted only by recent judge-made legislation, initiated by men who unconversant with original texts had failed either to march with the times or to follow and encourage evolution of society on natural lines.

It might not be very well-known that in her own country of Kerala, woman was the pivot of the familv and her rights were fundamental and extensive.

The system of *purdah* was perhaps a qualified necessity in times of turmoil and constant fighting, but it had certainly cultivated its usefulness, and was today a great handicap in every way to the women's cause. Immured in *purdah*, woman was unable to take her place in the governance of the family, when deprived of the protection of a husband or a brother or a son. Loss of property and mismanagement of estates was not the greatest of evils that resulted from this system. The character of the younger generation was moulded more by mother than by the father and at the risk of vanity, let them remind themselves that it might well be contended that the great men of the

world had owed more to their mothers than to their fathers. It was from the point of view of shaping the destiny of the next generation that she felt impelled most strongly to urge upon the women of India the imperative necessity of equipping themselves adequately as instruments of National regeneration. She did not lay emphasis on mere literacy or school education but on something beyond that which could be gained only by knowledge of the world, by free and equal association with our fellow beings and understanding and sympathy with the world's problems as they presented themselves to them from time to time. The absence of contact with the world and its problems was a handicap. which was irreplacable.

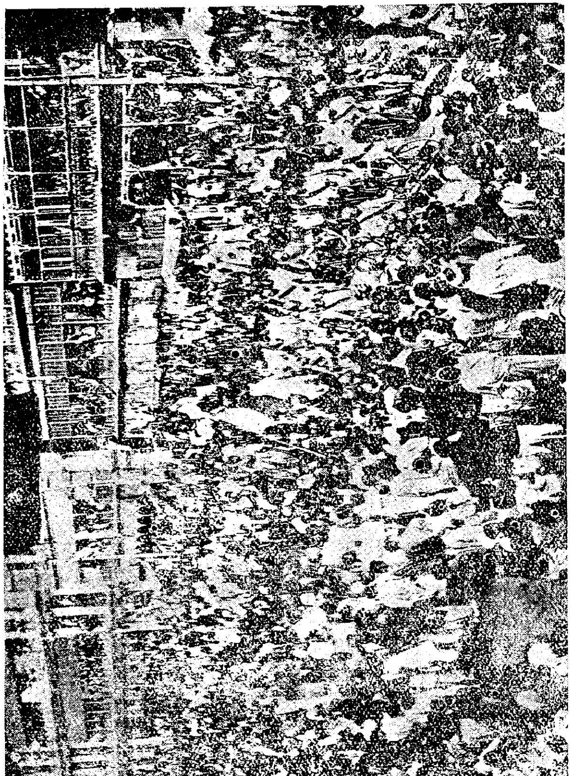
The matriarchical structure of society in Malabar had enabled them not only to abolish illiteracy, but in the matter of women's education, Travancore and Cochin led not only amongst Indian States, but perhaps most if not all British Provinces.

The large number of widows in India, she said, was largely due to the early age of marriage and partially to difference between the age of husbands and wives, but mainly to prejudice against remarriage of widows. There was something radically wrong in the system, which permitted of such a large number of widows between the age of 1 and 15. It was a matter for profound gratification that enlightened opinion amongst Hindus and also amongst Muslims was declaring itself forcibly in favor of later marriage.

While on this topic, she reminded not only themselves but their brethren, that the great difficulty in the way of Indian progress was divorce between conviction and practice, which had been so marked in the past, and which had not even now died out. Many an ardent social reformer, while eloquent on public platforms was perhaps apt to abate his zeal and to weaken in his own environment and he ascribed his feebleness of action mainly to his wife, mother or grandmother.

"It is we, therefore, sisters, wives, mothers and grandmothers that have to reflect on these problems and their solution, and to make it impossible for men to invoke our name as stumbling blocks to progress." How was this to be done? The

answer was simple and unequivocal. It would only be done by a rapid and comprehensive programme of women's education, whereby women might become effective social and political



CONGRESS PRESIDENTIAL PROCESSION

factors in the body politic. They could help not only in the renaissance of Indian Art and Literature, but might be potent factors in social life.

The problem of Indian regeneration was mainly economic and social, and vindication of economic rights of women and social position of women are amongst the most important elements of the problem. Such vindication was dependent on eschewing of outworn superstitions and absolete ideas and upon the realisation of the value and beauty of each individual life and complete elimination firstly of the theory of inferiority of women on the part of men and even more perhaps, the elimination of inferiority of complexion on the part of women themselves.

At the second sitting of the Indian Women's Social Conference, resolutions relating to women's education, revision of Hindu Laws of Inheritance, abolition of compulsory dowry to bride-groom, revision of factory laws and equal rights for women with men in marital life were adopted.

Mrs. P. K. Roy, in moving her resolution for women's education, said that Bengal had peculiar difficulties regarding girls' education, owing to the purdah, early marriage and other social restrictions. She pointed out that Indian States showed a better record than British India in this connection, and suggested a definite scheme for the establishment of a special Board for Girls' Education.

Mrs. Aparna Devi (daughter of Desabandhu C. R. Das) spoke on the evil effects of child marriage and dowry. "We are a dying race, and unless we are prepared to stem the gathering down rush of Hindu society by something strong and tangible, they should soon sink into oblivion, and only become fit to be preserved in museums like the mummies of Egypt, in air-tight glass cases."

All-India Library Conference

At the recent Calcutta session of the All-India Library Conference, the Hon. Raja of Nashipur, a Minister of the Bengal Government, presided.

Resolutions urging the Government, Local Boards and Municipalities of different provinces to establish public libraries in towns and villages and thereby propagating education among the masses were passed.

The Conference also passed another resolution urging the Government of India to appoint an Indian having full knowledge of library administration as Librarian of the Imperial Library, Calcutta after the retirement of the present incumbent. Resolution urging the Government to withdraw the ban on "Pather Dabi" by the novelist Mr. Sarat Chandra Chatterjee was also adopted.

The Hon. Rajah of Nashipur was not present when the resolution regarding the lifting of the ban was proposed and carried. The Conference was then presided over by an educationist.

All-India Cow Conference

Calcutta, Congress Camp, Dec. 30—The All-India Cow Conference met to-day in the extra *pandal* in Deshabandhu Nagar with Pandit Madan Mohan Malaviya in the Chair. There was a large attendance.

Panditji, speaking extempore, criticised the Government for apathy towards protection of dumb animals though a memorial to that effect was submitted to the Viceroy long ago. He condemned the Pooka system rampant in Calcutta, and slaughter of kine for food, as a result of which such a useful animal was going to be extinct from the country.

He encouraged the idea of starting dairies for supply of pure milk.

The Conference adopted a resolution expressing deep sense of sorrow and loss at the death of Lala Lajpat Rai and appreciating his services to the cause of cattle.

The Conference viewed with pain and anxiety slaughter, for purposes of food and trade, of ten millions of cattle every year.

The Conference called upon the Government to take immediate steps to check the import of vegetable ghee to the country.

After several other resolutions were adopted, the Conference concluded its sitting.

Romain Rolland's Message to Congress

"To

The President of the All-India National Congress.

"I send my respectful and sympathetic greetings to India, assembled to-day in her National Congress. The world watches the assemblage with the same great hopes as were raised by the States General of 1789, which opened a new era for humanity. May from this day date the era which in history will bear the name of the Era of Indian Independence. *India Liberata.*

"This holy land, from which have flowed great streams of thought and of civilization fertilizing the Old World, has shown in the space of the last hundred years a marvellous power of rejuvenation. An uninturrupted succession of geniuses, among whom, in these days of resurrection, I venture to recall the colossal figure of the precursor, Ram Mohun Roy, and to associate with it, that of the heroic apostle of truth and love, whom all the world venerates, M. K. Gandhi, have reshaped the unity of the Indian Spirit. A constellation of intrepid toilers and great citizens, among whom I shall name the man whom India weeps for to-day, Lajpat Rai, have enabled the Indian nation to overtake the West with gigantic strides, in the march of Progress.

"The hour is come when this Prometheus in chains rises up, and stands free, on the Himalayas.

"Let Prometheus, now free, remain, whatever happens, true to himself, true to his past, true to the ideals for which he has suffered, true to justice, true to the universal soul which he has within him--*Atman Brahman*—true to the high mission of humanity which is his real purpose in life.

" We in the West know too much of the abuses, of the errors, and of the crimes of a monstrous Nationalism not to wish for India that she should escape this murderous wheel, which is crushing the peoples of Europe and America. May she rise higher, to that superior plane of the human Future, in which men will realize in their own national being the harmony of all faiths, the co-operation of all forces, and the union of all nations for the well-being of entire Humanity.

Romain Rolland."

Villeneuve, December, 1928.

REVIEWS AND NOTICES

The Madras Law College Magazine
Annual Number—November 1928.

The Annual Number of the above magazine issued for the first time is a respectable publication. Articles of interest from many points of view to the student of law have been contributed to it. It is not possible, in a short review, to exhaustively review the magazine. Without attempting to make any invidious distinctions I would draw attention to the writings of Messrs. R. K. Shanmugham Chettiar, A. Rangaswamy Iyengar, M. Rathnaswamy, P. V. Aghoram Iyer, T. V. Venkitarama Aiyar, H. Krishna Rao S. Satyamurthi, M. Ramachandra Iyer, M. V. Sanjiviah among others. Mr. Shanmugham Chettiar points out the difficulties of establishing democratic government in Caste-ridden India, but he seems to us to give the case for democracy away in being so apologetic for communal claims. Mr. A. Rangaswamy Iyengar raises some interesting questions connected with the Indian constitution, but frankly tells us he offers no solutions. Principal Rathnaswamy's is a useful introduction to the history of juristic conceptions of the state. Mr. Aghoram Iyer has as usual written earnestly for making students of law students of life and letters as well. Mr. Venkatarama Iyer's article is a plea for humanising legislation in regard to the treatment of the poor relations of criminals. Mr. Krishna Rao is a well-known writer on Indian constitutional problems, and he presents certain aspects of the problem of the native states in their relations with British India. Articles written with equal elaborateness as that of Mr. Krishna Rao are those on 'Hindu Religious Endowments' by Mr. M. Ramachandra Iyer, and on 'Positive Law and Positive Morality According to Hindu Lawyers' by Mr. M. V. Sanjiviah, a student of the B. L. class. Both these articles are critical and exhaustive, and evidence the great research done by the respective writers in the special fields of legal study explored by them. Mr. Satyamurthi makes a halting plea for healthy conservatism in the matter of social legislation, but I wonder whether many educated men who exercise their minds on our social problems are in the humour to listen to his voice of caution. To social radicals, it is amusing that Mr. Satyamurthi, 100 per cent nationalist in politics, throws cold water on schemes of social reconstruction through legislation.

A feature of very great interest attaching to the Annual is the series of interviews with three veteran lawyers who have spoken from the fullness and depth of their experience. Two articles which are out of place in a magazine devoted to law studies have to be noticed. Kamaladevi's "Magic of Words" is a beautiful literary production, but without any appropriateness

in the law Annual. Mr. M. K. Venkiteswara Iyer's "Death, Sradhas & Obsequies," whatever be its value to students of Hindu theology, is not even remotely connected with law studies and has properly no place in the Annual. The writings on varied topics by the graduate Students of the law college, provide amusement, entertainment, instruction, and even inspiration as the case may be. and I felicitate all such writers on their work which has made for the success of the annual. I should not omit to mention our K's fifth instalment of his "Five Years at a Moffussal Bar" written as usual in smart style. I wish for many returns of the Annual to the Law College Magazine.

A

ANNUAL COMPETITIONS

We are publishing below the results of the competitions announced in our Annual number.

I. Anagrams

Of the 92 solutions received, 11 were found to be incorrect. The correct solution is *Stoicism, Asparagus, Pentacapsular, Pentateuch, Catholicity, Reconnoitre, Generalissimo, Ventri loquism.*

The first prize is awarded to

S. N. Tiwari, Lucknow.

The consolation prizes are awarded to

Saraswati Bai, Badagara and

K. K. Ramaswamy Iyer, Badagara.

***II. Cross-Word* Competition.**

We regret very much the undue delay in publishing our competition results. We have had a fairly good number of competitors for our cross-word puzzle this year probably because the puzzle did not admit of alternative solutions. Still, our attention has been drawn to the fact that one alternative is possible to clue ***No. 33 down.***

This has acted as a stumbling block to many who have put down steers instead of ***steeds***. Out of 78 entries for the cross-word, as many as 34 are found to be correct and the prize of Rs 3 each has been sent by money order to all the 34 successful competitors. The key solution for the puzzle is as follows :—

Across:— 1. Moon 4. G. P. O. 7. Tori 10. Recherche 13 So 15. Pronate 16. M. O. 17. Err 19. Yucca 20. Sag 21. Udal 23 Lie 24. Lace 25. Midas 27. Koran 28. Niz[illegible] 29. Berar 30. Macau 32. Picts 34 Anar 35. Pyx 37. Sent 38. D. C. L. 39. Paste 41. Nee 42. Re 43. Marsala 45. Ye 46. Marmolite 48. Saic 49. Ap[illegible] 50. Emys

191411

Down:— 1. Museum 2. Or 3. Nep 4. Ghoul 5. Pencil 6. Orace 7. The 8. O. E. 9 Imogen 11. Cry 12. Cta 14. Ordinance 16. Macartney 18. Radical 20. Saracen 22. Lazar 24. Loris 26. Saw 27. Kep 30. Madras 31. Hyssop 33. Steeds 35. Parma 36. Xiale 39. Par 40. Eli 43 Mac 44. Ate 46. Mi 47. Em

'PUDI SILKS'

Guaranteed

TO CONTAIN 100 PER CENT PURE SILK
TO WASH WELL
TO LAST LONG
TO BE THE CHEAPEST AVAILABLE
TO BE THE MOST ATTRACTIEE AND
HENCE THE MOST FASHIONABLE

Dhoties 9 cubits & 8 cubits by	52"	Rs.	3	8	0	per yd
Angavastrams 6 cubits & 5 cubits by	44"	Rs.	3	0	0	,,
... ... by	40"	Rs.	2	12	0	,,
Coloured Sarees 18 cubits & 16 cubits by 45"		Rs.	3	4	0	,,
... Lace Barders ...		Rs.	4	8	0	
Striped Shirtings ...	36"	Rs.	2	8	0	

Special Rates for Wholesale Orders.

PUDIYANGAM SILKS, PALGHAT

A BOON TO ART LOVERS

Indian Views Cards Albums 25

Different Views of best different Places arranged in an Album each card perforated. Price Rs. 1—4—0

Mysteries of Nature: A true codification of heavenly orders calico bound. Price Rs. 4—0—0

Lure of Love: A manual for future Brides. Printed in England Price Rs. 2—8—0

Rati Sastra	1—4—0
Hidden Powers of Man (500 Pages)	2—8—0
Light on Life	1—0—0
Voyage of Life	1—8—0
Perfect Wife	1—0—0
Confidential talks to Young Men	3—0—0
Aspects of Vedanta	1—0—0
Virgin's Kiss 4 Vols.	3—0—0
Science of Sex (Illust.)	1—0—0

Detailed List Free. Postage Extra.

Apply to:— VALE OFFICE,
(Dept. S)
PONDICHERRY

We, too, place many qualities of mishky Asafœtida in the market, but for YOU we recommend

because we know that you require THE BEST quality **and BEST cannot be more than one.**

A TRIAL WILL CONVINCE YOU

'V. H. R' 1 lb. ($3\frac{1}{3}$lb.) Packet costs	Rs.	5 6 0
'V. H. R' 1 lb. Packet.	,,	Rs.	1 12 0
'V. H. R' $\frac{1}{2}$ lb. Packet.	,,	Rs.	0 15 0

Packing, Postage, or Railage Extra.

Send for an interersting booklet on V. H. R. by posting half anna stamp to:

VARJIWANDAS HIRJEE & Co.,

34, Govindappa Naick Street,

MADRAS

SADHANA
AUSADHALAYA
DACCA (Bengal)

—ADHYAKHA—

Joges Chandra Ghose, M. A. F. C. S. (London)

Formerly Professor of Chemistry. Bhagalpur College.

Guaranteed absolutely Pure & Genuine Medicines, prepared strictly according to the Ayurvedic Sastras

Catalogues are sent free on Application.

Makaradwaj (Swarna Sindur)

(Pure and with Gold) Rs. 4 per Tola.

A wonderful specific for all diseases. It regulates the nerves, bile and phlegm, increases vitality, mental and physical vigour and tones up the system

Saribadi Sarsa A wonderful infallible medicine for Syphlis, Mercurial Poisoning, Gonorrhœa, Urinary troubles and all sorts of blood impurties.
Rs. 3 per seer.

Sukra Sanjiban It is a very powerful medicine for sexual debility
Rs. 16 per seer.

Abala Bandhab Jog A great remedy for all female diseases as leucorhœa, white, yellow or dark discharges, pain in the waist, back or womb, irregular monthly courses, sterility etc.

ALFEVER

For colds, coughs and all fevers as influenza, Dengue, Malaria, Rheumatic fever, Bilious fever, Pneumonia. Typhoid etc. Price per bottle Rs. 2-8-0

Kimeras: For Syphilis and all its complications as sores on the penis, Bubo, Eruptions all over the body, pain and swelling in the joints; chronic ulcers and all blood impurities; Scabies, Eczema and all parasitic skin diseases, etc., etc. Price per bottle Rs. 2—8—0.

Heparon: For Infantile enlargement of Liver, Jaundice, Biliousness Torpid Liver and all Liver complaints. Can be used as a preventative and curative. Priee per bottle Rs. 2—8—0.

MEDICO-SURGICAL HALL, KARUR.

THE TEACHERS' MAGAZINE, TRICHUR

The Accredited Anglo—Malayalam Organ of the Cochin Teachers' Association. Published in the months of January, April, July and October.

Annual Subscription Re. 1—0—0.

Rates of advertisement for running matter:—	Rs. As. Ps.
Full page per insertion	4—0—0
½ page	2—8—0
¼ page	1—8—0

Blocks if any to be supplied by advertisers.

Vaidyaratna Pandit D. GOPALACHARLU'S

JEEVAMRUTHAM

(REGISTERED)

INDIA'S GREATEST NERVE BUILDER
FOR

SKINNY MEN NERVOUS MEN

RUNDOWN MEN

In Use For 30 Years. Rs. 3-4-0 Per Bot.

Literature free on Application.

SOLE MANUFACTURERS

AYURVEDASRAMAM,

151, GOVINDAPPA NAICK STREET,

Tel "PANDIT." **P. B. 287, MADRAS**

Every Chemist Stocks It

INTERESTING AND USEFUL BOOKS

Sri Krishnakarnamrutha with an English Translation By M. K. Acharya M. L. A. 1—8—0

Do ,, Text alone in Devanagiri Character 0—6—0

Sayings of Sri Ramakrishna Paramahamsa (Pocket Edition) 1—0—0

Bhagavadgita with the text in Telugu and an English Translation By Dr. Annie Besant 0—8—0

Paper Boats-Sketches of Indian Village life By K. S. Venkatramani 1—0—0

Murugan, The Tiller-a novel of Indian Rural life by Do 2—8—0

On the Sand-Dune (Musings on life) By Do 1—0—0

All about Tilak—4—0—0—Highways in Astrology By Kumbha 1—8—0

The Secret of Sexual Bliss—1—0—0. Guide to Precis Writing 1-12—0

Married Love By M. Stopes—1—8—0 Sexual Secrets 1—4—0

Safe Marriage by Ettie A. Rout 2—14—0 Mysteries of Nature 4—0—0

Mahatma Gandhi By Mlle. Juliette Veillier 1—0—0

Appreciations from Sidney to Burke By S. V. Shenoi 1—0—0

Tamil Publications By Kadalangudi Natesa Sastrigal

பிருஹத் ஜாதகம்—தமிழ் மொழி பெயர்ப்பு 7—0—0

ஜாதக சந்திரிகை—தமிழ் மொழி பெயர்ப்பு 7—0—0

கோசாரபல நிர்ணயம் —0—12—0—உடுதசாபத நிர்ணயம் 3—8—0

மூன்று வேதிகளின் உஸந்தியாதி மந்திரங்கள் 0-12—0

Postage Extra. GRANT & Co., Book Sellers, MADRAS

PIECE GOODS! *PIECE GOODS!!*

V. K. R. VENKUIER & BROS.,

WHOLESALE AND RETAIL CLOTH MERCHANTS.

BIG BAZAAR, PALGHAT

A FIRM OF OVER 50 YEARS' STANDING

Wholesale Business a Speciality

Wholesale Rates for Retail Dealings

Terms Strictly Cash .... ***Prices Fixed & Cheap***

Two of our junior partners have just returned from their tour to Upper Indian textile markets such as *Cawnpore, Karachi, Ahmedabad & Calcutta* with a fresh stock of good many varieties. All Kinds of Mulls, Bleached and Unbleached, Dhoties and Veshties, Cotton, Woollen and Silk Shirtings, Coatings and Banians, Silks, Imitation Silks, Fancies, Ties and Collars, Shawls and Mufflers, Oil-cloth, Canvas etc., etc., etc.,

Offered at cheap rates

FRESH VARIETIES OF SUNPROOF, CHOCOLATE AND NAVY BLUE SERGES AND BLAZERS, WOOLLEN TWEEDS, POPLIN COATING ETC.,

AMRITA SARSA

Cures Primary, Secondary and Tertiary Syphilis, ulcerated sores, black pimples on the face, glandular swelling, scurvy sores, blood and skin diseases and is a marvellous remedy for impoverished blood, nervous debility, premature decay or want of strength and energy and the fearful complaints. Andone who has used it will not deny the fact that "Amrita Sarsa" is the best Blood Purifier and a charm that infuses fresh vigour into the system.

The mixture is pleasant to taste and is free from any injurious ingredient. It is perfectly harmless in its action and is equally efficacious to the healthy and the diseased.

Price: I phial Re. 1, 3 phials Rs. 2—8, per dozen phials Rs. 9 Postage As. 7, 13 and Rs. 2—1 respectively.

SASARISTA

The great remedy for all kinds of Cough and Asthma. There is no other disease so painful and intolerable as that of Cough. Victims of these diseases never get peace of mind in any stage when at sleep or awake. When the diseases are severe the body is bedewed with sweat, the face becoming pale, expression impossible, the respiratory efforts become violent and the patient is in a paroxysm of the most intense dysphonia. When the patient is in such a stage he feels the world whirl round him, let him take one dose of our Sasarista and he is sure to feel intense relief. Our Sasarista is the specific for the constitutional cure of Cough and Asthma. We generally advise our patients to use this medicine first of all. 3 bottles are quite sufficient to destroy the disease to its very germ and to give great relief and peace of mind.

Price 8 oz. Phial Rs. 1—8, 3 Phials Rs. 3—12. Postage 0-10-0 and 1—4—0

SRI GOPAL TAILA

THE WONDERFUL INVIGORATOR OF THE NERVOUS SYSTEM

Sri Gopal Taila is the best nervine Tonic. It invigorates the brain, cheers the mind, removes all Seminal Weakness and acts as a Sovereign remedy for sexual incapacity. It has the most exhilarating effect after use. It infuses a fresh vigour into the worn-out and infirm constitution.

Price:-Per phial Re. 1, 3 phials Rs. 2—8. Postage 0—7—0 and 0—13—0

The Mahat Ayurvedic Pharmacy,

KAVIRAJ RAJENDRA NATH SEN GUPTA KABIRATNA,

144/1, UPPER CHITPUR ROAD, CALCUTTA.

TALISMANS AND CHARMS.

For those People to avoid all sorts of Misfortunes and enter the Gate of successful Life for Honour, Riches, Learning and Greatness. Rs. 7-8 For Health, Physical Strength etc 7-8 for Power of Eloquence, Speeches etc 7-8 for success in any Undertaking or Litigation etc. 10-8 For success in Sports, Racing, card, Games of chance etc 7-8 For Success Spiritual and Religious Life 10-8 For Success in Trade 10-0 For Men's Sex Attractive Power 1-8. For Agricultural Prosperity, Farming Good Crops etc 7-8. For Success in Mining Pulmbago etc 100-0. For Success in Gemming 235-0 Rabbs Solomon's Special Talisman for every success 15-0 Specially valued and worn by every successful Hebrew 2nd quality, 21-0 1st quality, 30-0.

Note:— A Money Order or G. C. Notes Will bring the Talisman to your door. One Extensive Life Reading Rs. 15. two Rs 25 three Rs. 30 or more at a time Rs. 10 per reading. Remit with birth date. Always the full amount should be remitted in advance.

No. V. P. P. Apply to:—

D. A. RAMDUTH. Astrologer

No 30 & 55 Ser Cheku Street

(COLOMBO. Ceylon)

ANDHRA AYURVEDIC PHARMACY LTD.,

19 Harris Road . . MADRAS.

The most reliable house for genuine Sastraic Ayurvedic remedies.

Awarded First Class Gold Medals and Certificates everywhere from COLOMBO to HARIDWAR

Founded by Dr. A. LAKSHMIPATHI B. A., M. B. C. M. Bhishakratna

—TRY OUR—

Chyavanaprash-Stimulating expectorant, respiratory antiseptic, general tonic and tissue-builder in wasting diseases. 4 oz Re. 1. 1 lb Rs. 3.

Sidha Makaradwaja-general tonic ophrodisiac antisyphilitic and cardiac tonic 1 bottle Rs. 5.

Bringamalaka Thailam—Most effective remedy for excessive heat, head-ache, eye-diseases and brainfag. 4 oz Re 1—1 lb Rs 3.

Catalogue free on application.

V. KRISHNASWAMY B. A.,
Manager.

Nilambur Vydia Sala.

The best and cheapest House for all Ayurvedic Preparations.

SNAKE-BITTEN PATIENTS SUCCESSFULLY TREATED.

Price list on application

V. R. Variar,

Manager, Nilambur Vydia Sala

NILAMBUR (S. Malabar).

K. S. KESAVA IYER,

General Merchant & Commission Agent,

Sultanpet, PALGHAT.

Students' Requisites:—Note Books, Fountain Pens and all Stationery Articles. A large variety. Best and Cheapest.

Office Stationery:—Papers, Letter Papers Envelopes, Pen, Pencils and Inks, Writing pads and all articles meant for an ideal Office.

Sporting Materials:—Foot ball. Badminton. Hockey, Tennis. Volley ball, Cricket, Materials and all Materials for out door games.

Toilet Requisites:—Best and Cheapest. Electric torches of all kinds and Varieties.

V. S. RAMAN VAIDYAR & Bros.,

SWARAJYA PHARMACY,

ALWAYE.

Consultations regarding disease,, diagnosis, the symptoms of which when intimated, are being promptly complied with free of charge.

We have many of the Ayurvedic medicines prepared according to the strict prescriptions enjoined in Ayurveda with the full process inculcated therein and offer them to the public at the lowest price both on retail and wholesale rates: genuineness and purity of which we could guarantee. In addition to this we have in stock all the country herbs and other medicinal ingredients ready for sale.

It is with a view to prove to the public the potency and marvellous result of the system of Ayurvedic Pharmacopoeia and thereby make them appreciate its value, that we have quoted the lowest price in the market. Besides, we could convince patients of the economic value of adopting the holy and antique oriental system of treatment for which we have special facilities in the collection of herbacious medicines: And hence it is possible to sell medicines at such low rates.

Medicines are despatched by V. P. system on application

		Rs. As.
Asoka Ghritha	per lb.	3—8
Indu Kanta Gritha	,,	3—0
Kalsana Gritha	,,	3—0
Saraswatha Gritha	,,	4—0
Sukumara Gritha	,,	5—0
Schagaladya Gritha	,,	7—8
Thithaka Gritha	,,	3—0
Agasthya Rasayana	,,	0-12
Ajamamsa Rasayana	,,	2—0
Chyavana Prasa	,,	1—8
Kankayana Modaka	,,	3—0
Kasthuryadi Leha	,,	10—0
Mahat Chinchadi Leha		2—0
Maha Vilwadi Leha	,,	2—0
Madhusnuhi Rasayana	,,	3—0
Musalyadi Rasayana	,,	7—8
Narasimha Rasayana	,,	3—0
Patavaladi Leha	,,	1—0

		Rs. As.
Abhayarishta Bottle	per 24 oz. ,,	1—0
Dasamoolarishta	,,	2—0
Drakshasava	,,	1—4
Lohasava	,,	1—0
Kasthuryadi Pills	per 100	3—0
Nasikachurna Vataka	per Doz	0—6
Virechana Pills	per Doz	0—6
Rasa Bhasma	per Tola	2—0
Asana Vilvadi Thaila	24 oz.	1—8
Pinda Thaila (ointment)		1—8
Balaguluchyadi Thaila		1—8
Balaswagandhadi Thaila		2—8
Sahacharadi Thaila	,,	2—8
Dhanwantari Thaila medicated 101 times	per oz. ,,	3—0
Ksheerabala Thaila medicated 101 times	per oz. ,,	2—8

For further Particulars write to:—

Telegrams:—

SWARAJYA PHARMACY,

ALWAYE.

The Manager,

SWARAJYA PHARMACY,

ALWAYE, (TRAVANCORE)

Intermediate Examination 1930

(MADRAS UNIVERSITY)

List of Books Prescribed for Part I—English

	Rs.	A.	P.
I. SHAKESPEARE: *KING HENRY V:*			
Arden Edition 4-8-0: Verity Edition	1	11	6
Bannerji Edition	2	0	0
Questions and answers on **King Henry V** containing numerous textual and Critical University and other Questions and answers, Examination annotations, etc by R. Rayman M. A.	1	0	0
II. THE MINOR POEMS: *POEMS OF ACTION*			
Second Series edited by Collins	1	6	0
Full and Exhaustive Notes on the prescribed Minor Poems containing copious Annotations, Paraphrases, Summaries, Essays, Critical Introduction, Model Questions, etc by R. Rayman M.A.	0	12	0
III. DETAILED PROSE.			
(1) **English Essays**, by Elizabeth D'Oyley	1	11	6
Full and Exhaustive Notes containing Summaries, Annotations, Critical Introduction, Analysis, Model Questions, etc on the above by S. Krishna Sastry, M. A., L. T.	1	8	0
Model Questions and answers on **English Essays** based on University Examination Models containing numerous critical and textual questions with full answers and Annotations by Prof P. R. K. Mais	1	0	0
(2) **A Shorter Boswell** by John Bailey ...	1	5	0
Exhaustive Notes on the above containing Summaries, Explanatory Annotations, Critical and General Introductions, Analysis, Character studies and Model Examination Questions by S. Krishna Sastri, M. A., L. T.	1	8	0
Model Questions and Answers on **A Shorter Boswell**, containing numerous Examination Questions with full Answers and Annotations by Prof Arkay Singh	1	0	0
IV. NON-DETAILED STUDY.			
(1) **Treasure Island**. Nelson's Classics ...	1	1	0
(2) **The Roll Call of Honour**, by 'Q' ...	1	5	0
(3) **A Second Jungle Book**. by Kipling ...	2	12	0
A critical Study of the above three non-detailed texts, containing clear and full Summaries, Topical Essays, Character Sketches, Model Questions etc by S. Krishna Sastry, M. A., L. T. and Prof. Arkay Singh	1	4	0

Rochouse & Sons, P. B. 160, Madras.

THE SCHOLAR

AN ILLUSTRATED MONTHLY JOURNAL DEVOTED TO LITERATURE. SCIENCE AND ART.

Subscription Rs 3 per year. Single Copy As. 4.

The Rates for Advertisement are as given below payable strictly in Advance.

For a year			**For Single insertion.**
Rs 80 a page.	....	...	Rs 8—0-0
,, 45 for ½ page.	....	...	Rs 4—8-0
,, 25 for ¼ page	....	....	Rs. 2—8-0

FOR SPECIAL POSITION & ADVERTISEMENTS IN DOUBLE OR TRIPLE COLOUR

Apply to:—

The Manager, THE SCHOLAR,

Palghat.

BUSINESS NOTICE

1 The Scholar will be published by the end of every month. Complaints of the non-receipt of any month's issue should reach *The Manager, The Scholar* before the 15th of the succeeding month, *quoting the subscriber's number.* Communications not containing the subscriber's number cannot be attended to.

2. Letters requesting change of address should contain the subscriber's old address, the new address and the subscriber's number.

3. Advertisers desirous of effecting change in standing advertisements, in any issue, should send revised advertisement copies before the 15th of that month.

4 *The Scholar* does. not print any objectionable matter in advertisements and reserves the right to delete or alter words or phrases which in the Editor's opinion are objectionable.

THE FOLLOWING FIVE GEMS DESERVE YOUR NOTICE AND STOCK IN EVERY HOUSEHOLD

I. Asoka Sudha or the Women's Fortune

This is a Tonic that ensures a quick relief for all diseases peculiar to the sex

II. Ayurvedic Malaria Pills

Gives relief instantaneously to those suffering from this wasting fever.

III. Snake Bite Remedy

This is manufactured both in Pills and Lehyam from out of the rarest herbs

IV. Sukhodaya Balm

The best Balm for Headache, Backache, Rheumatism and other bodily pains in the limbs and joints.

V. Narasimha Rasayanam

This is a TONIC that purifies the blood, increases the strength and relieves all nervous debility and weakness.

For Catalogue and Prices, Please Apply to:—

SUKHODAYA VAIDYASALA,

Broadway, ERNAKULAM.

AMERICAN DENTISTRY

S. CORREYA.

DENTAL SURGEON CALICUT (S. MALABAR.)

FOLLOWING WORKS UNDERTAKEN

Teeth permanently stopped with Platinum, Gold, Silver or porcelain, Artificial dentures made in gold or Vulcanite, Crown, and Bridge work, fixed or removeable and Pivotting a speciality.

Painless extractions under the latest methods, Pyorrhea and other Dental ailments treated.

SREE KRISHNA VILASAM MOTOR WORKS,

KOTTAYAM, TRAVANCORE.

Agents & General Merchants for spares of **Ford, Dodge, Cheverolet** and other cars and buses. Builders of Passenger and Lorry bodies of all descriptions, Painters, Repairers, Moulders etc. etc. etc.

All Works Neatly Executed. *Charges Moderate.*

Apply for Particulars to: FORD REPRESENTATIVES.

MAGAZINES AND PERIODICALS.

The Volunteer

HUBLI, KARNATAK.

An All-India English Monthly.

Editor—Dr. N. S. Hardiker.

Annual subscription Rs. 3.

The Children's News

EGERTON ROAD, DELHI

Annual subscription Rs. 2.

Foreign Rs. 3 or 4sh.

The Student

CHINGLEPUT.

Editor—T. E. Veeraraghava Sarma B., A L. T.

An Illustrated English Monthly devoted to the interests of High School Students.

Annual subscription Rs. 2.

The Nature Healer

20--A KALIPROSAD CHAKRA-VARTHY STREET, BAGHBAZAAR. CALCUTTA

The only Monthly Journal in English in India on Nature Cure.

Editor-Mr. R. C. Chatterji, B. L.

Annual subscription—India Rs. 3.

Foreign Sh. 6.

The Indian Thinker

TRIVANDRUM, S. INDIA.

Editor—N. Subramania Iyer, M. A.

Annual subscription Rs. 3.

The Sanathana Dharma

ALLEPPEY, TRAVANCORE STATE

The oldest and the best illustrated Malayalam Monthly.

Annual subscription Rs. 2.

Physical Culture Magazine.

Basavangudi, Bangalore City.

Editor—Prof. Krishna Rao.

Ask for free descriptive pamphlet of the professor's Scientific System of graduated physical culture.

Home & Homeopathy

2, Middleton Row, Calcutta.

(The only journal of its kind in India)

Edited by Dr. N. M. Choudhuri, M. D.

Of Special interest to Homeopathic Practitioners.

MAGAZINES & PERIODICALS

The Indian Educator, Madura

Edited By V. Aravamuda Iyengar, B. A., L. T.

A cheap popular Educative Monthly

Annual Subscription Rs 2.

Lakhpathy's Sporting News

A fortnightly Review dealing with all Topical Subjects

Annas 4 a copy

Apply to:—

M. A. Lakhpathy,

683, Taboot Street, Poona.

The Power Within You

is developed and put to a practical use in attaining your heart's desire through an unique system which has made some 20,000 men of all ranks and stations in life contented and happy. You can learn of this system by writing to

The Latent Light Culture

Tinnevelly. *(S India)*

The Cross-Words Magazine, Chingleput.

A fortnightly journal devoted to cross-words, sports, art, literature, commerce and Industry

Single copy Rs. 1–8–0 with coupon.

Apply to:—

The Cross-Words Syndicate,

Chingleput.

The Bharatha Dharma

A Magazine of Liberal Hinduism

The official organ of the Bharat Samaj. Published monthly—Every Full-Moon day.

Editor Mr. Raja Ram.

Re. 1/8 a year. *As. 3 a copy.*

Apply to:—

The Managing Editor,

The Bharatha Dharma,

Adyar, Madras.

The Young Theosophist

An official organ of the Federation of Young Theosophists. A monthly journal of unique interest to Youths.

Annual subscription Re. 1 only

Apply to:—

The Manager,

The Young Theosophist,

Adyar, Madras.

For Latest

Machines and Records

OF

'HIS MASTER'S VOICE'

Please apply to:—

Messrs. HUTCHINS & Co.,

185, BROADWAY, MADRAS.

Branch at:—

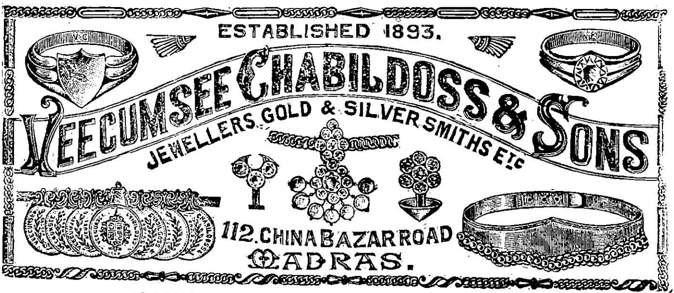
48, VEPERY HIGH ROAD,

MADRAS

Famous for more than 36 Years

FOR

Sovereign gold, Pure Silver----Genuineness of Precious Stones and Excellent Workmanship.



ILLUSTRATED CATALOGUE FREE

AMRUTANJAN

CURES
ALL ACHES & PAINS

Printed at the Krishna Electric Printing Works, Palghat and Publishe
E. H. Parameswaran at Palghat.